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# Religious Commitment, Traditional Morality, and New Left Idealism: A Sociological Study of Student Commitment

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RELIGIOUS COMMITMENT, TRADITIONAL MORALITY,  
AND NEW LEFT IDEALISM:

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A SOCIOLOGICAL STUDY OF STUDENT COMMITMENT  
(TITLE)

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BY

RAY ALLEN

THESIS

SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS  
FOR THE DEGREE OF

MASTER OF ARTS

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IN THE GRADUATE SCHOOL, EASTERN ILLINOIS UNIVERSITY  
CHARLESTON, ILLINOIS

1972

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## CHAPTER 1

### STATEMENT OF THE PROBLEM

#### 1. Introduction

Does the religious commitment of individuals affect their other commitments? What are the functions of religious commitment? Which aspects or dimensions of personal religious commitment affect other aspects of personal commitment?

An approach to these questions is sought in this research. Specifically, five dimensions of the religious commitment of individuals are compared with two other dimensions of personal commitment, one consisting of attitudes toward traditional norms and the other consisting of attitudes toward a radical political philosophy.

The rationale for this approach relates to specification of the relationship between religion and society. Does religion serve a "function" in society? Does religion promote the stability of society, does it produce conflict, or does it promote social change? These questions have long been a matter of debate in the sociology of religion.<sup>1</sup> The problem that is dealt with in this research is as follows.

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<sup>1</sup>For example, T. Parsons examines the differences between his view on this subject and that of P. Sorokin and concludes that whereas Sorokin "seems to think primarily in terms of a single variable" called "degree of religiousness" associated with "a transcendental orientation in the sense of other-world-lieness as defining the acceptable field of interest and activity," Parsons himself explores "the possibilities implicit in the hypothesis that Western Christianity belongs in the category of orientation which is high in degree of religiousness, with a predominantly inner-worldly orientation," that leads to "mastery over the world in the name of religious values." (1963, reprinted in Schneider, 1964:273).

The Christian religion as it is currently practiced, believed, experienced, and known by citizens of the United States may promote social stability or it may not. Since research must be guided by hypotheses, or educated guesses, it is hypothesized that the religious commitment of individuals promotes the stability of society. In a given population sample, say in a sample of university students, it is reasonable to expect that there will be found a certain degree of agreement with social norms which may be considered traditional. It is reasoned that if one should find a direct relationship between scores on various dimensions of religious commitment (religiosity) and scores on these traditional social norms (traditional morality), then this would constitute evidence that religiosity promotes the stability of society.

The verb "promote" is used here with the meanings, "to advance," and "to covary with." That is, as one phenomenon increases in degree, another advances or covaries with it. No sense of cause or determinism is implied. While the concept of the "consequences" or "functions" of religion is implied throughout this discussion, the whole question of "cause and effect" cannot be dealt with in this research because the study will be cross-sectional, that is, derived at one point in time. Concepts such as "promotes," "retards," and "resists," seem more appropriate for use in their commonly understood meanings and are linked to the concept of "covariance," and "inverse covariance." If associations between dimension variables are not found, this will indicate the lack of covariance.

A further indication that religiosity may promote the stability

of society would come from evidence that religiosity resists social change.<sup>2</sup> People who desire stability might reasonably be expected to be consistent: they would not want society to change. Evidence that religiosity resists social change might be found in the same student population which theoretically would desire social stability. It is further reasoned that if one finds inverse relationships between scores on various dimensions of religiosity and scores on a radical political philosophy such as "new left idealism," then this would constitute evidence that religiosity resists social change. Thus a secondary hypothesis which supports the primary hypothesis may be stated: religiosity resists social change.

The present research will examine the associations between five dimensions of religiosity and two other dimensions of personal commitment to discover whether there is evidence that religious commitment promotes the stability of society. The logical possibilities inherent in the relationships outlined above will be discussed along with other theoretical considerations in Chapter 2.

What is meant by religious commitment? One could choose to define religion in his own terms or one could use a broad "sociological" definition. In either case, any findings could be easily dismissed by persons who define religion in the "popular" ways in which it is commonly understood. For the sake of credibility, then, the example of Stark and Glock is followed in defining religion according to its commonly understood meanings. They write,

We do not wish to discuss religious commitment as we define it, rather we are concerned with obtaining widespread initial agreement that commitment in our sense is a close

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<sup>2</sup>In Chapter 2, the work of Lenski is cited on this subject.

approximation of what is generally meant by this term. Because we wish to make assertions about what is conventionally regarded as religious commitment, it is necessary to come to terms with conventional definitions (1968a:176).

Common understandings about what personal "religion" is, in the American public, revolve around salient Christian beliefs, attendance at worship and participation in ritual acts and devotionism, religious "experiences," knowledge of the sacred literature, and similar aspects of religion, particularly the most prevalent form, the Christian religion.

In these terms, this research is focused upon such problems as: To what extent does religious belief promote belief in traditional morality or resist belief in radical political philosophy? Does ritual involvement promote or resist these other beliefs? What about religious experience and religious knowledge? To what degree do they also promote, retard or resist other personal commitments? It is hoped that answers to these questions will contribute to greater understanding of the function of religion in society.

## 2. General Considerations

Various studies have sought to determine the functions of religion in society.<sup>3</sup> Some studies have concentrated upon one aspect of this endeavor by measuring the "effects" of the religious commitment of individuals upon other aspects of personality (attitudes, behavior, etc.). With a few exceptions, these studies treated religious commitment as if it were unidimensional by using indicators such as the degree of church attendance or belief in God. Recent studies have

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<sup>3</sup> These will be discussed in Section 4.



indicated that religious commitment is multidimensional.<sup>4</sup> While several dimensions of religiosity have been identified, it is not yet clear whether all of these dimensions exert influence upon other variables such as social and political attitudes. It is thought that some dimensions of religiosity are more important than others in determining other attitudes.

To explain further, "religious commitment," "religiosity," and "religiousness," are used interchangeably in the literature to refer to the degree of commitment or loyalty which individual persons exhibit in various aspects or dimensions of religion. Patterns of religious belief, practice, experience, and knowledge, for example, are studied. To cite one study, G. Marx found that Negroes who scored high on religious orthodoxy, church attendance, and the perceived importance of religion were found to be less likely to hold views favoring black militancy than those who scored low on these measures of religious commitment. (1967:70) In this case, three indicators of religiosity were found to have an inverse relationship to one set of attitudes reflecting a political "protest" philosophy.

No distinction will be made here between "religious commitment," "religiosity," or "religiousness," since the objective is to measure that reality to which these terms refer. The religiosity of individual persons will be studied rather than religion as it exists in groups, sects, churches, or denominations. It must be noted that persons are studied in the aggregate, however, and not individually, so as to yield information, generally, about persons in the sample population.

Although the terms "effects" and "consequences" were both used

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<sup>4</sup>See Section 4d.



above, the term "consequences" is preferred here and will be used most often. To use the term "effect" implies a "cause," and while great interest has been shown in cause and effect relationships, certain philosophical and operational difficulties surround the use of these terms. Social phenomena tend to show many causes; many variables are interrelated and covary. For analytical discussion, however, the term "consequence" will be taken to have the meaning suggested by Stark and Glock, who state:

[ The consequences dimension of religious commitment. . . identifies the effects of religious belief, practice, experience, and knowledge in persons' day-to-day lives. The notion of works, in the theological sense, is connoted here. Although religions prescribe much of how their adherents ought to think and act in everyday life, it is not entirely clear the extent to which religious consequences are a part of religious commitment or simply follow from it (1968a:16).

Thus, until clear concepts emerge from further research, "consequences" and "effects" will remain partly undefined.

"Functions" are related to "consequences" of religious commitment, but the "functions" of religious commitment are here discussed in the theoretical context, whereas "consequences" are discussed operationally.

An important distinction needs to be made at this point. When the relationships of religiosity to other aspects of society are seen in the framework of "antecedents and consequences," what is being studied is the "consequences" of religiosity rather than the "antecedents." The question asked of the data is "What dimensions of religiosity promote traditional morality?", rather than, "What causes a person to be religious (or orthodox)?" Thus, a possible answer to the first question, the subject of this inquiry, would be in the form (but probably not in the substance) of, "Orthodoxy, ritual involvement and

experience promote traditional morality, but religious knowledge and ethicalism do not." Again, after controls are applied (sex, urban/rural, denomination, etc.) findings would take the form, "Associations between orthodoxy and traditional morality are suppressed by sexual differences, since relationships between them are found among men but not among women."

### 3. Elements of the Problem

To determine which dimensions of religious commitment covary with other aspects of personal commitment requires knowledge of the nature or "essence" of religious commitment. What religion "is" has long been an important matter of concern for both sociological theory and research. A clear understanding of what is meant by religiosity is essential in pursuing this research.

Knowledge of relationships between various dimensions of religiosity and other social and political variables is also necessary. Past studies have sometimes found and sometimes failed to find such relationships.<sup>5</sup> This research entails a search for such relationships.

In the following survey of the literature, both of these elements will be considered. In addition, methods used for approaching the problem will be considered, particularly the methods used in recent studies.

### 4. A Survey of the Pertinent Literature

#### a) Introduction

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<sup>5</sup> Examples will be cited in Section 4. One reason why findings have been inconsistent is that different dimension variables of religiosity have been measured.

The tendency of sociologists to neglect the serious study of religion for many years has been noted by Glock and Stark.

The study of religion from the point of view of social science was a major concern of scholars in the nineteenth century. The most seminal figures in the development of psychology, sociology and anthropology are closely identified with the study of religion. Freud, Weber, Durkheim, William James, and even Marx, as well as the famous men of British anthropology, are all remembered for their major contributions to an understanding of the role of religion in social life. But for a variety of reasons, scholarly interest in religion all but vanished during the twentieth century (1965:ix).

More recently, however, there has been a renewal of interest in religion among scholars. It has been found that religion does still make a difference in peoples attitudes, voting behavior and other behavior. The recent "religious revival" of the 1950's and the more recent decline in church attendance in the 1960's in the United States have stimulated scholarly interest in religious research. Yet as Glock and Stark state,

While the amount of attention given religion is still far less than that given such other institutional spheres as politics, the family, or economics, the differences are no longer so great. Still, we know a lot less about such things as the basis of religions involvement than we do about why people join labor unions, elect particular political parties, or choose certain models of new cars (1965:x)

To neglect the study of such a major influence in human affairs represents a shortcoming for social science and for mankind.

While in the past particular attention has been focused upon such subjects as primitive religion, the origins and development of religion, social class and religion, the "essence" of religion and the "functions" of religion, the church-sect dynamic, the relationships of Protestantism and capitalism, secularization and the declining influence of religion, a recent approach in the study of religion has been to assess religiosity at the personal, rather than the group

level, and using empirical study rather than "rational" approaches.

The study of religiosity has been concerned with individual and personal expressions of religious commitment, usually using the questionnaire or interview methods of observation.

#### b). Earlier Studies

Summarizing past studies concerning the indicators used to measure dimensions of religious commitment, Glock and Stark write:

There is no single piece of research in the literature which has looked at all five dimensions simultaneously; with a few exceptions, most research on the individual and his religion has taken a unilateral rather than a multidimensional approach. Aside from the early works of Hall, Leuba, Starbuck, and James, almost no attention has been given to the experiential dimension of religion. There has been some denominationally sponsored studies of religious knowledge among Christians, but no major piece of research has focused primarily or even incidentally on this dimension. The indicators of religiosity most often used fall under the ritualistic and ideological dimensions (1965:21).

The four words underlined (by this writer) in the quotation above correspond to Glock and Stark's later labels for the concepts to be considered in this research: religious experience, knowledge, practice, and belief. The consequences dimension has been studied whenever the secular or religious "effects" of religious belief, practice, experience, or knowledge have been sought.

Glock and Stark indicate the particular interest of the early researchers:

The difficulties of studying the experimental dimension of religiosity, even in its extreme forms, are reflected in its research history. The flowering of interest in the subject occurred around the turn of the last century. As early as 1881, the psychologist Stanley Hall was engaged in empirically studying religious conversion, and two of his students, Leuba and Starbuck, carried on the tradition he had established. At the time, their work enjoyed wide acclaim. With the appearance in 1902 of



James' Varieties of Religious Experience, it might have been supposed that the psychological study of religion had truly come of age. Yet, despite the seeming promise of this early work, the suggested leads were not followed up and, since James, there has been no major and memorable work on religious experience (1965:30).

James, of course, is William James.

Glock and Stark evaluate the work of the scholars mentioned above in the following way:

James' work was primarily descriptive, while the explanatory efforts of Leuba and Starbuck were addressed to rather narrowly restricted aspects of religious experience.

For the most part James accepted the categories which occur in the natural religious language: conversion, mysticism and the like. His only original addition was to distinguish between religious experiences emanating from "sick and healthy souls."

Leuba was only concerned with religious ecstasy, particularly "extravagant instances," and drew most of his material from case studies of the lives of saints.

Starbuck's classic work, based on one of the earliest surveys ever conducted, dealt solely with conversion among American Protestants (1965:40).

Various theories of religion have contributed to the conceptual framework of the various dimensions.

Faukner and DeJong summarize the approach of certain theorists to the study of religious dimensions as follows:

The works of such early theorists as Tylor and Frazer revealed man as a believer in spiritual beings who were believed to direct and control the course of nature and human life. Marett recognized the need for a multidimensional understanding of religion as an "organic complex of thought, emotion, and behavior." William James stressed the need for an emphasis upon the "feelings, acts, and experiences" of religion, and Durkheim's study of the religious life stressed the beliefs and practices of those who were collectively united into a church (1966:246).

#### c). Unidimensional Studies

Beginning in the 20's and the 30's interest in research picked up

considerably. Motivated by a variety of reasons, students of religiosity were usually concerned with studying the "effects" of religion--what it does. In these studies, the attention paid to the indicators by which religiosity was measured was meager. Demerath and Hammond write:

For conceptual and technical reasons, almost all modern, empirical sociological comparisons of individual religious expressions start with some arbitrary conception of religious identification. Sometimes the arbitrariness may be minimal, as when identification as Catholic, Protestant, Jew or "other" in contrast to "no religion" is used to locate the "religious" in America. Other times the arbitrariness is greater, as when a nineteenth-century, evangelical, Protestant, orthodox theology is used as a foil against which to measure persons' religiosity (1969:136).

Two examples of the studies which use a single dimension to measure religiosity will now be reviewed briefly.

In 1929, H. Hartshorne and his associates studied the effects of Christian education on attitudes and values and found no effect. These researchers limited their indicators of religion to attendance at worship services or Sunday School. From these studies came the classic finding that, whereas children's moral judgments correlate with their parents at .55, the correlation with their Sunday School Teachers is only .002 (Demerath and Hammond, 1969:151). S. Stouffer (etc.) S. Stouffer found that persons who attend church are less civil libertarian in their attitudes than the non-religious (1951:42).

#### d). Multidimensional Studies

One of the first multidimensional schemes to be used in empirically sorting out various categories of individual religiosity was that of J. Fichter in his study of Catholic parishioners in a large Southern city. Using as indicators participation in prescribed rituals (mass,

confession, parochial education), participation in church organizations, and degree of interest (expressed in interviews), Fichter classified Catholic parishioners as nuclear, modal, marginal, or dormant, and noted frequencies (1951:15). He examined the degree to which those who were highly religious in their ritualistic behavior subscribed to certain moral and ethical standards of the Roman Catholic Church. He concluded that adherence to the standards of the church were high only when they did not conflict with secular values (1951:42).

Fichter's classification system has the virtue of conceptual clarity, using an image of concentric rings extending from a "nuclear" participation center. Its disadvantage, however, is that the researcher lumped the indicators together without taking advantage of the possibilities offered by multidimensional measurements.

Fichter's typology was adapted by others to study other faiths. For example, Glock, Ringer and Babbie adapted Fichter's typology to study parishioners in the Episcopal church and found, among other things, that unmarried or childless persons are relatively more involved in the church (1967:85). They concluded that the church provides for these people what is available for others in family life. In this study also the researchers returned to the notion that religion is expressed to various degrees along a single institutional path.

R. Dynes tested religious attitudes of a sample of adult Protestants in Columbus, Ohio. Using a church-sect typology, Dynes constructed a scale of twenty-four items reflecting either a church-like or a sect-like religious orientation. He discovered that persons of higher socioeconomic status, even in the same denomination, were more likely to have a church-like orientation. Persons may be equally involved



religiously, but involved in different ways (1955:558). Dynes' mixture of various kinds of items might have been used to create several dimensions of religiosity different than the church-sect dimensions. His interest in this topic however, led to another single-path assumption.

e). Gerhard Lenski

Gerhard Lenski's The Religious Factor became a monumental and pivotal work in the study of religiosity. This work both developed a truly multidimensional approach to study of religious commitment and examined empirically the consequences of religiosity. The focus of Lenski's research was the effects of religiosity upon daily life, and Lenski sought several ways in which commitment might be expressed. He arrived at four, which he calls associational involvement, communal involvement, doctrinal orthodoxy, and devotionism (1961:25). The first two are behavioral in nature (how often church is attended and whether one's spouse and close friends are also members of one's socio-religious group), and the second two are less behavioral and more "mental" (one being assent to doctrine and the other the frequency of private prayer). Thus, one may be religious in one way without being religious in another. This was indeed the finding. Lenski reports:

Not only is the behavior of men influenced by the socio-religious groups to which they belong; our evidence also indicates it is influenced by their religious orientations. Repeatedly throughout this study we found that the orthodox and the devotional orientations are linked with differing and even opposed behavior patterns. In general, the orthodox orientation is associated with a compartmentalized outlook which separates and segregates religion from daily life. By contrast, the devotional orientation is linked with a unified Weltanschauung, or view of life, with religious beliefs and practices being integrated with other major aspects of daily life. In particular, the devotional orientation is linked with a humanitarian outlook

(1961:323).

The multidimensional approach, then, paid dividends in greater understanding. For example, among Catholic respondents, preference for the Republican party is associated with high associational involvement and low communal involvement. Looking at another finding, that the more Catholics are involved in their church, the more likely they are to favor the Republican Party, Lenski reasons that "these two aspects of the Catholic group, the church and the subcommunity, seem to exercise contradictory political influences on its members. He interprets this to mean:

The church tends to be more responsive to the moral aspects of politics, and the subcommunity to issues related to class and status. . . .On the whole, however, the pull of the subcommunity seems much stronger than the pull of the church (1961:181).

Lenski also sought to analyze the consequences of different forms and degrees of religiosity in such areas as education, family life, and economic affairs (1961).

Several criticisms have been offered of Lenski's research. For example, Demerath and Hammond write:

Lenski's sample is precariously small for some of his more detailed analyses; it is also a sample of Detroit residents only. . . .Lenski did not control for ethnicity, and Detroit Catholics are heavily Polish--which means that they may be more ethnic, and hence less acculturated to American value patterns than are American Catholics generally. There are also major differences among the Protestant groups. Finally, insofar as Lenski demonstrated that religious differences may be more important than social class differences in predicting economic, educational, family, and political behavior, there is room for skepticism here as well (1969:146).

By the last sentence, Demerath and Hammond mean that five items (on gambling, birth control, etc.) exerted undue influence on the other variables to produce the greater religious influence. Still,

the authors consider Lenski's work "a landmark effort to explore religious differences in terms of their consequences (1969:147).

Glock and Stark indicate they feel that Lenski's causal interpretations were not warranted because his research was cross-sectional and his indicators were less than comprehensive (1965:37).

Yet Lenski achieved the distinction of being the first to show the possibilities inherent in the multidimensional approach and his findings concerning "effects" greatly stimulated further research on religious commitment.

H. Schuman, in 1966, attempted a replication of Lenski's 1958 Detroit study and reported results in a recent article. The 1966 survey provided a confirming replication concerning differences about attitudes about work values between Roman Catholics and Protestants, but a variety of failures to confirm were reported (1971:43).

#### f). A New Approach to Multidimensional Religiosity

A major direction which the study of religiosity has taken recently has been toward a better understanding of the dimensions of religious commitment. To date, the study of religious commitment has been most developed by C. Y. Glock, R. Stark, their colleagues and recent students. After conceptualizing five dimensions of religiosity: belief, practice, experience, knowledge, and consequences, Stark and Glock empirically found that the first four of these exist somewhat independently of each other,<sup>6</sup> and indicate that, theoretically, "within one or another of these dimensions, all of the many and diverse

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<sup>6</sup> Stark and Glock have promised the publication of an empirical study of religious consequences (1968a:5).

religious prescriptions of the different religions of the world can be classified" (1968a:14).

Since these concepts are germane to the present research, they are here identified in the authors' words from American Piety: The Nature of Religious Commitment:

1. The belief dimension comprises expectations that the religious person will hold a certain theological outlook, that he will acknowledge the truth of the tenets of his religion. . .
2. Religious practice includes acts of worship and devotion, the things people do to carry out their religious commitment.
3. The experience dimension takes into account. . .that the properly religious person will at some time or another achieve some sense of contact, however fleeting, with a supernatural agency. . .
4. The knowledge dimension refers to the expectation that religious persons will possess some minimum of information about the basic tenets of their faith and its rites, scriptures and traditions.
5. The consequences dimension. . .differs from the other four. It identifies the effects of religious belief, practice, experience and knowledge in persons' day-to-day lives (1968a:14).

Although these definitions lack formal preciseness, they convey well the general meaning of the terms.

In an earlier work, Glock and Stark used slightly different labels for these dimensions as follows, and in the same order: the ideological, the ritualistic, experiential, the intellectual and the consequential. The authors noted that the use of these more abstract names "caused both confusion and needless argument" and were dropped in the interests of clarity (1968a:14).

Why should four or five indicators of religious commitment be used? Would not one suffice? Glock and Stark indicate that the difficulty which comes from discussing what is meant by a person's 'religion'



does not stem from the fact that people disagree about the definitions of religion. Rather, "they tend to equate religion with belief or with practice or with experience without recognizing consciously that the other dimensions exist"(1968a:23). In other words, while personal religion is multidimensional, people tend to talk about it in a unidimensional way. Thus, one would suspect that a person who believes in an "orthodox" way might consider himself very religious, while he might not attend church, know the Bible, or "feel" his religion deeply. Personal meanings for the word "religion" would then unconsciously determine his understanding of the use of the word. By examining the several ways in which persons might be "religious," clearer understanding of its meaning and influence will hopefully emerge.

Glock and Stark express their conviction in an earlier work, Religion and Society in Tension, that their analysis of the dimensions of religiosity deserves empirical study (1965:37). Consequently, they conducted research to test the existence of these dimensions.

American Piety reports the results of this study and indicates how indices were constructed to measure various dimensions of religiosity. The following chart is reproduced from that study and names the measures.

It may be noted here that indices a., c., d., f., and g. were considered useful for the present research and were adapted in a manner described in Chapter 4.

Stark and Glock's indices are specifically designed to measure the religiosity of English-speaking church members. The items seemed readily adaptable for use with non-church-members in the present study.

CHART 1  
MEASURES OF RELIGIOUS COMMITMENT

Dimensions	Primary Measures	Secondary Measures
1. Belief	a. Orthodoxy Index	b. Particularism Index c. Ethicalism Index
2. Practice	d. Ritual Involvement Index e. Devotionalism Index	
3. Experience	f. Religious Experience Index	
4. Knowledge	g. Religious Knowledge Index	
-----		
		h. Communal Involvement Index
	* Relational Indices	i. Proportion of 5 best friends who belong to respondent's congregation

\* Not part of the basic set of dimensions, these refer to the character of the relationships members form with their churches (1968a:175).

To measure religiosity among persons who speak other languages or among adherents of other religions, of course, would require different items and indices.

American Piety reports the methodology used in testing the measures of religiosity listed in Chart 1. Three thousand persons were randomly selected from the church member population of four Northern California counties. They completed and returned a lengthy questionnaire during the spring and summer of 1963. These respondents were randomly selected from the membership lists of ninety-seven Protestant and twenty-one Roman Catholic congregations. The congregations were also randomly selected (1968a:6).

Stark and Glock found confirmation of the existence of all

dimension variables tested by the indices listed in Table 1. They reported, "Of the various aspects of religious commitment, orthodoxy is the best single measure, although among Catholics devotionism is equally good (1968a:179). They found that religious commitment is multidimensional, for the various dimensions were judged, using statistical measures, "much more independent of one another than they are measures of the same thing." Ethicalism, a form of belief, was found to be the "poorest" measure of religious commitment, and concluded that "concern for man-to-man ethics is for all practical purposes not a part of general Protestant commitment," since among "those whose religiousness does take an ethical form are not especially apt to exhibit other kinds of religious commitment, while those who show considerable man-to-God commitment seem to have little interest in the traditional ethical component of their faith (1968a:181). Among Roman Catholics, however, correlations between ethicalism and other dimensions were positive.

Stark and Glock suggest that the items used to measure ethicalism, however, were not constructed in a way which yield the best results for this particular purpose (1968a:182).

Two other studies related to the work of Stark and Glock are worth noting: American Piety reports that Hiroko Rokumoto tested all items used by Glock and Stark for the indices and validating items of the questionnaire by factor analysis. They report on the unpublished paper as follows:

The results were a striking confirmation of our analytic structure. The factors which emerged basically replicated our dimensions and indices. No item had its maximum loading on a factor on which an item from another dimension also had its maximum loading (1968a:181).



In 1966, Joseph E. Faulkner and Gordan F. DeJong reported their analysis of data from 362 college students, based on the framework of the five dimensions suggested by Glock and Stark (1966). It included a measure of the "consequential" dimension. Five Guttman type scales were constructed, one for each dimension, using different items than Glock and Stark had used. Interrelationships among the five dimensions were tested by computing correlation coefficients. The main purpose for developing the scales was to investigate the nature of interrelationships among the dimensions of religiosity (1966:247). Thus the purpose was different than that of this study except where it touches upon the relationships between the consequences dimension and the other four dimensions.

This is the only published research found which compares all five dimensions of religious commitment. It is also the closest in kind to the present research of those studies examined.

The findings of Faulkner and DeJong are reported in Table 1 (1966:251).

It is important to note the nature of the consequences dimension measured in this study. It was composed of four items concerning the operation of non-essential businesses on the Sabbath, premarital sexual relations, lying on income tax, and the religious orientation of political candidates (1966:254). Each item asked explicitly whether the practice in question should be related to religious values. Thus the relationships uncovered are studies of religious consequences which reflect the ideal, the normative.

The present study will seek to discover the actual consequences of religiosity by avoiding specific reference to what religion should mean

TABLE 1

CORRELATION COEFFICIENTS BETWEEN SELECTED  
DIMENSIONS OF RELIGIOSITY BY CHARACTERISTICS  
OF STUDENTS (Faulkner and DeJong, 1966:251)

Characteristic	Num- ber	Dimensions of Religiosity*			
		Ideo. Cons.	Ritu. Cons.	Exper. Cons.	Intel. Cons.
ALL STUDENTS	362	.39	.43	.36	.40
Male	196	.38	.44	.32	.37
Female	166	.39	.43	.42	.45
Catholic	86	.43	.47	.33	.35
Jewish	37	-.11*	.07*	.18*	.24*
All Protestants	160	.28	.34	.20	.28
Lutherans	40	.19*	.41	.14*	.49
Methodist, E.U.B.	30	.31*	.25*	.38	.03*
Episcopal and Church of Christ	29	.35*	.44	.31*	.54
Presbyterian	44	.28	.34*	.21*	.13*

\* Not statistically significant at the .05 level.

Abbreviations: Ideo. - Ideological      Exper. - Experiential  
Ritu. - Ritualistic      Intel. - Intellectual  
Conjs. - Consequential

to respondents and asking for attitudes toward traditional morality and new left idealism without reference to their relationship to religion.

Faulkner and DeJong found that correlations between the consequential dimension and the other four were all lower than correlations between the other dimensions. They conclude: "The low correlations characteristic of the consequential dimension supports Glock's suggestion that this dimension is different in kind from the other four." The ideological dimension was found to have the highest correlations

with the other dimensions and was considered "of pervasive importance." The ideological dimension, it will be recalled, is the same as the belief dimension. The other dimensions were of lesser importance than belief (1966:250).

## 5. The Significance of the Problem

The present research will examine the relationships between five variables of personal religious commitment and two other dimensions of personal commitment to discover whether there is evidence that religious commitment promotes the stability of society.

Such an endeavor helps to fill a vacuum in present research. Only one study has been found which has measured the relationships between four dimensions of religiosity and possible "consequences" of religiosity, that of Faulkner and DeJong. The purpose of that research was mainly to study the relationships between all five dimensions, together, in order to test their multidimensionality. The present study will concentrate upon the covariances of dimensions of religiosity with dimensions of other personal commitments, for a more advanced purpose which has never been tried in this way: to test a theory of religious "function." By this is meant the study will attempt to discover evidence that the religious commitments of persons meaningfully relate to their other commitments: to attitudes toward traditional norms or toward a radical political philosophy. If certain relationships are found, this will constitute evidence that religion promotes social stability. Clearer understanding of the dimensions of religious commitment, as they relate to other commitments, should emerge along with a better understanding of a general theory.

This study also attempts to improve the survey instrument for testing religiosity. Various changes will be made in past instruments to test items which hopefully measure the various dimensions in a better way. Likert, as well as other directional scales, will be used. Factor analysis will be used to uncover the underlying relationships between items for the particular sample population in order to choose the best items for further testing.

A rather new technique for analyzing data will be used, based on interval tests using the correlation coefficient. While Faulkner and DeJong used the correlation coefficient to test relationships, this technique is new and needs further testing. Further refinement in interpretation is a part of the design.

The present research has implications for further research on religiosity. Stark and Glock found that to lump all Protestants together for study was gross oversimplification (1968a:55). Protestant groups will be separated. This study may uncover evidence that some dimensions of religious commitment affect other personal commitments while other dimensions do not.

## 6. Summary

In this chapter the problem has been stated, terms have been defined and the elements of the problem outlined. The relationships between five variables of personal religious commitment and two other dimensions of personal commitment will be examined to determine whether there is evidence that religious commitment promotes the stability of society. The rationale for this approach was described briefly.

Studies related to the problem were surveyed and a critique given where applicable. Past studies have led to a new approach

to the study of religiosity, a multidimensional approach. This research will build upon past research and will hopefully fill a research gap, provide better understanding of the dimensions of religiosity, test a theory of religious "function," improve the survey instrument, test a new technique for analyzing data, and specify which dimensions of religious commitment covary with other dimensions of personal commitment and which do not.

## CHAPTER 2

### THEORETICAL FRAMEWORK AND HYPOTHESES

#### 1. Introduction

This chapter indicates the relationship of the problem to a theoretical framework and presents several hypotheses considered logically possible within the framework of the theory. The relationship of the problem to previous research is discussed.

In the first chapter the problem was stated briefly. The problem is to determine, empirically, whether four dimensions of personal religious commitment covary with two other dimensions of personal commitment. This problem is seen as related to the problem of the function of religious commitment. Stark and Glock have postulated and demonstrated the existence of four dimensions of religious commitment which are somewhat related, but differ enough to indicate that religious commitment is multidimensional (1968a:181). In order to understand religious commitment in a comprehensive way, one must take account of its component dimensions.

The research of Faulkner and DeJong indicates that an attempt to measure a "consequential" dimension yielded low correlations, which was interpreted to mean that the dimension measured was different in kind from the other four dimensions of religious commitment (1966:252). Their study is the only one known which has attempted to establish the consequences of religion, using Stark and Glock's multidimensional approach to this area of study.

The present research sets aside the question of locating a "consequences" dimension of religious commitment in order to study the "latent" or "unconscious" function of religiosity. Whereas Faulkner and



DeJong's measure of consequences uses items testing respondent's attitudes toward the effect religion ought to have on personal conduct, this study seeks to uncover relationships between four dimensions of religiosity and two dimensions of personal commitment without indicating to respondents that the latter might have a relationship to the former. In this way, latent or seemingly unconnected phenomena can be studied for relationships both suspected or unsuspected.

The purpose of doing this, as has been indicated, is to test a theory of the function of religion. Does religion promote social stability? Does it function to "integrate" society? The roots of this theory can be traced to Durkheim, and the concept that religion promotes social stability or prevents social change is a rather common one.<sup>7</sup> What is meant by the latter will be discussed, but first attention must be devoted to explanation of this approach. It begins with a discussion of possible theories of the relationships between religion and society.

## 2. Religion, Social Change and Stability

Yinger states:

The complicated task of studying the subtle and intricate ways in which religion is related to society is made somewhat easier if we direct our attention to times of rapid social change (1963:39).

Yinger refers to the study of religion and social change in the setting of complex societies, such as that of the United States. Religion in primitive or pre-literate societies could be studied, but the

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<sup>7</sup> This is discussed in the next section. A critique of the contribution of Durkheim is also found in Demerath and Hammond, especially Chapter I (1969:11).



focus here is religion in an industrial-secular society.

Yinger proceeds by listing the "logical possibilities in the relationships of social change."

The possibilities are these: 1) There is no connection between religion (including its changes) and social change; they relate to different spheres of man's life. 2) Social changes (economic developments, growth of knowledge, shifts in technology, and the like) cause religious change. 3) Religious institutions and values prevent change in the society. Among those who hold this view, there are sharply contrasting values, ranging from the belief that religion "conserves the best" to the accusation that it is the opiate of the people. 4) Religion initiates change; it is the independent variable, "the clue to history. . . 5) Religion is part of a complex interacting system (1963:40).

Two of these logical possibilities concern us in this study. While the third possibility above, "Religion prevents change in society," will be used for framing hypotheses, the actual theory of interest is the fifth possibility, "Religion is part of a complex interacting system." The latter is considered the theory of primary interest because it appears to conform more nearly to reality. Because of the complexity of reality and because of the difficulty of measuring an "interaction theory" empirically, however, it seems more feasible to attempt to penetrate some of the shadows surrounding the somewhat simpler theory that religion prevents social change. To say that the latter theory is simpler than the former is not to say that it is simple. Whether religion has or has not prevented social change has been debated for decades.<sup>8</sup> The two possibilities mentioned above will be considered further and the logical connection between them

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<sup>8</sup>Demerath and Hammond point out the difficulty with Durkheim's assumption that social cohesion is a consequence of religion. They state that such an assumption is more wisely considered a proposition. They state:

outlined.

Yinger explains the idea that religion is part of a complex interacting system in the following way:

On some particular issue and from the perspective of a given point in time, religious developments may best be understood as responses to fundamental changes in their social environment. The new religious forces then "feed back into" the system from which they came, influencing the course of its development. On another issue, viewed again from a given point in time, religious change may be the dynamic factor. The influences thus set in motion, become, in turn, conditioning and constraining forces that affect the religion which released them (1963:40).

A fuller explanation of the functionalist theory which underlies the above is stated by Yinger, also.

Because the forces producing change almost invariably affect the parts of a society at different rates, and to different degrees, the mutual adjustment of parts that is relatively characteristic of stable periods in the life of a society is disturbed. Change may begin with technology, with increase of population, with economic improvement or decline, with growth of contact with other societies, with the pronouncements of a prophet, or in other ways. If the force of change is strong, strain is felt throughout the system. . . . Institutional arrangements that are taken for granted or thought of as independent are brought forcibly to attention, by rapid change, as parts of a system. If the precise nature of their interdependence is not exposed by simple observation, at least the quality of societies as

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<sup>8</sup>If social cohesion may be a consequence of religion, the conditions under which it comes about are important to know. And if cohesion is a problematic consequence, then obviously cohesion is not a necessary source of religious sentiments. The anthropologist Robert H. Lowie, in criticizing Durkheim, made the first half of this point in his rhetorical question, "In what sense are natural phenomena less real than society?" That is, why cannot fear of the unknown, awe felt at cataclysmic events, dreams, and so on also be considered as potential sources of religion? And the second half of the point lay at the bottom of the quarrel between Malinowski and Radcliffe-Brown, the former arguing that only individual motives can account for individual behavior (the "social contract" theory, the latter a Durkheim disciple) arguing that individual motives would not exist were it not that society needed and provided for them (the "social mold" theory) (1969:30).

systems, not collections of separate institutions, is revealed (1963:39)

Such a theory of functionalism encompasses basic institutions, rates of change, large populations, and different points in time. Obviously it cannot be studied with facility in a brief research project. However, a design for studying the third possibility, "Religion prevents social change in society" has been devised. The approach is limited because of its fixation on one point in time, but it will hopefully provide some clues to the nature of the relationship between religion and society. The research design will be described in a later section. Further explanation of this theory must now be considered. It may be noted at this point, that the concept "religion prevents social change" is here considered the obverse of the concept, "religion promotes social stability." This research will attempt to illuminate the second statement by testing hypotheses derived from the first statement.

E. K. Nottingham states very well the underlying assumptions of this position. She states, ". . .most people in most societies actually do fulfill their social obligations most of the time. Why is this?" (1954:15). She suggests that "the force of habit" is a partial explanation. But that is not the whole story:

This explanation tells us part of the story but also leaves much unaccounted for. It serves to raise the further question: What gives custom its restraining power? . . .In all societies . . .more or less clear notions of appropriate behavior are found. These ideal standards of behavior. . .are often referred to by sociologists as social norms.

The very existence of such norms (important among which are religious norms) makes behavior in conformity with them probable. But such conformity is even more likely when norms are buttressed by potent rewards and punishments. . .When norms occur in a sacred frame of reference. . .they are backed up by sacred sanctions, and in almost all societies sacred



sanctions have a special constraining force. For not only human, this worldly rewards and punishments are involved, but suprahuman, other-worldly prizes and penalties as well (1954: 15).

The importance of Durkheim to the study of the constraining force of religion is also noted;

The work of Durkheim has done more than that of any other single sociologist to throw light on the nature of this interaction between social values and related norms and the habitual fulfillment of social and moral obligations by most members of human societies. To Durkheim, indeed, the most significant property of the sacred itself was its capacity to evoke awe, and hence its constraining power over human behavior and its consequent reinforcement of the moral values of the worshiping group. . . .

The hypothesis in which Durkheim held that all objects and entities invested by men with sacred quality are fundamentally symbols of the human group itself, making society the ultimate object of human worship, has been repugnant to all religionists and is also regarded by most sociologists as unacceptable. . . Yet, like many great but mistaken hypotheses, this view of Durkheim's has opened up many new insights. Even if we reject it in the form in which it is stated, it may still suggest to us important clues concerning the moral nature of the constraint that human societies exercise over the behavior of their members (1954:15).

A less extreme view is taken by Nottingham herself:

The social role of religion is thus seen to be, in the main, an integrative one. In the literal sense of the word, religion promotes a binding together, both in the members of societies and of the social obligations that help to unite them. Since the values underlying systems of social obligation are shared by religious groups, religion secures for the society a large measure of common agreement. Religion also serves to conserve social values. The very fact that religious values are sacred means that they are not easily changed in response to changes involving secular conceptions of utility and convenience.

While the conservative influence of religion in society is the main area of interest for Nottingham, she indicates that religion does have other functions.

Although religion has a role in society as an integrative and cohesive and also conservative force, it functions in other ways as well, Indeed, the very fact that a religion

so powerfully binds together its own group of worshippers means that if a religion is not shared by all of most members of a society, it may be a sharply divisive and disruptive, even a destructive force. Furthermore, religion does not invariably play a conservative, stabilizing role. Particularly in times of cataclysmic social and economic change religion has often played a creative, innovating--even revolutionary--part (1954:16).

The last sentence leads to the logical connection between the two theories related to this research. In complex industrial-secular societies social change occurs rapidly, often at a rate which may be considered "cataclysmic." The part which religion actually plays in societies where social change is rapidly taking place is the center of interest here. The problem of the role which religion ought to play in modern society is of interest, but is not the objective of research in this study.

The logical connection between the two theories may be stated in the following manner. The first theory, that religion helps to integrate society by promoting the conservation of social values and thus promotes social stability, embodies only one of several possibilities inherent in the second theory, that religion is part of a complex interacting system. The latter sees religion first acting upon society, then society acting upon religion, then the two having no effect upon one another. Society may cause or retard or promote social change and so may religion, as time allows their development and interaction; also, different populations are taken into account. All of this indicates a broad and complex theory, but one aspect of this theory is the tendency of religion to promote social stability. It is felt that by studying the relatively simpler theory, one may gather evidence toward confirming it or refuting it, and hence, to draw conclusions about the broader, rival, theory, the "interaction"



theory.

### 3. Hypotheses Considered Logically Possible

It has been noted that the theory that religion is part of a complex interacting system encompasses within itself the other possibilities of the relationships between religion and society set forth by Yinger, mentioned earlier. In fact, all five possibilities may be rewritten to form hypotheses which are logically possible within the framework of the total problem: the relationships between religion and society. Yinger's five possibilities may thus be restated and diagrammed as in Chart 2.

Are these five theories to be considered rivals? On the surface they appear to be, especially those lettered B-E. Supply the notions of time order, differing populations, and differing dimensions of religion, however, and the higher order theory appears to conform more nearly to reality.

Theories B-D become possibilities in differing populations and at different points of time. At a given point in time, however, one particular theory may seem to fit the data best. The one chosen for testing in this research is D. - Religion stabilizes society.

One important limitation here centers around whether, if covariance exists between religion and society, religion is the active, "independent" variable or whether "secular" society is. A conclusive decision in this regard will not be possible, given the cross-sectional nature of the study.

A second limiting factor is the sample population chosen, a sample of college students in a Midwestern university. The generalizations to be inferred from a relatively small and regionally derived sample

## CHART 2

## HYPOTHESES CONCERNING RELIGION AND SOCIETY

## A Higher Order Theory:

- A. Religion is part of a complex interacting system.
- 

## Four Lower Order Theories:

- B. There is little or no connection between religion and the rest of society. Groups and individuals have compartmentalized religion into a separate sphere.
- C. Religion transforms society. It is the active "independent" variable which brings about changes in other basic institutions, groups, and individuals.
- D. Religion stabilizes society. It conserves social values and norms and retards social change.
- E. Society transforms religion. Secular society is an active agent which brings about changes in religion.

are rather limited.

A third limiting factor is the aspect of religion to be considered. Religion "in general" is impossible to study. One could study churches, sects, denominations. One could study religions comparatively or historically. One could concentrate on primitive religion or religion in preindustrial societies. This study will concentrate upon a comparison of the dimensions of religious commitment of individuals with two other dimensions of personal, social, and political commitment, i.e., Traditional Morality and New Left Idealism.

A fourth limiting factor is not so evident. It is possible that various dimensions of religious commitment of individuals covary with other commitments in differing degrees of strength of association. This was indeed a finding recorded by Lenski in The Religious Factor.

A fifth limiting factor is that different subgroups may show covariance while others may not.

These limiting factors indicate that findings from a research project designed to test one of the lower order theories may not turn out to be simple and clear-cut at all. If this appears to be the case, if considerable complexity, cross-currents of influence and dissimilarities which elude interpretation are found, this may be considered evidence that a more complex theory is called for. Thus theory A, that religion is part of a complex interacting system, seems a likely candidate for nomination. Whether it will actually "explain" anything remains to be seen.

#### 4. The Problem and its Theoretical Framework

As has been indicated, the general hypothesis to be tested is "religiosity stabilizes society." This position was made clear above by discussion of the statements of E. K. Nottingham. It remains now to be shown how this theory relates to the particular problem chosen for study in this research.

The Christian religion as it is currently practiced, believed, experienced and known by citizens of the United States may promote the stability of society or it may not. Since a theory exists which postulates that religion serves an important function in society by conserving its values and its mores, and since this theory also postulates that it performs this function for individuals as well as for groups in society, let the hypothesis be tested that the "religious commitments of individuals promote the stability of society."

Then, in a given population sample, the religious commitment of persons in several different dimensions and other personal commitments

may be compared. It is reasoned that if one finds a direct relationship between scores on various scales of religious commitment and scores on scales measuring agreement with traditional social norms, then this constitutes evidence that religiosity promotes the stability of society.

A further indication that religious commitment may promote the stability of society would come from evidence that religious commitment resists philosophies of social change. People who desire stability might reasonably be expected to disagree with a radical "new left" type of political philosophy. This may not be true, of course.<sup>9</sup> In fact, people may disagree with a radical political philosophy without desiring stability in society. Thus, religious commitment may retard "new left" philosophy without promoting traditional social norms.

All of these considerations creates a complicated scheme in which decision-making for or against the main or "general" hypothesis will be difficult. However, Chapter 3 will state how such decisions will be made.

Thus far in this chapter the relationship of the problem to a theoretical framework has been outlined, the various hypotheses considered feasible have been listed and a "theory for testing" as well as a "theory of primary interest" have been discussed.

## 5. Previous Research and the Main Hypothesis

Chapter I contained a survey of the literature related to the specific research problem. This section discusses previous research

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<sup>9</sup>As indicated in Chapter I, G. Marx found that among Negro respondents, the greater the religious involvement, the less the civil rights militancy.

relating the general hypothesis to the research problem. What research indicates that a study such as the present one, comparing dimensions of religious commitments with other personal commitments or attitudes, will yield clues to whether religion promotes the stability of society?

Lenski's Religious Factor may be examined with this problem in mind. One of the concerns expressed in his work deals with this problem. Two dimension variables explored by Lenski were doctrinal orthodoxy and devotionalism. By doctrinal orthodoxy, he referred to "that orientation which stresses intellectual assent to prescribed doctrines," roughly equivalent to Orthodox Belief in the present study. By devotionalism, Lenski referred to "that orientation which emphasizes the importance of private, or personal, communion with God," which is not exactly the equivalent of any variable in the present study (1961:25).

The following findings cited by Lenski are relevant, from his chapter on "Religion and Politics":

. . .As we have seen, the values embodied in the spirit of capitalism have no special appeal for the orthodox, and neither do humanitarian values. With what values is this orientation linked, and more specifically, with what values which might account for the preference of the more orthodox for the Republican Party?

One of the important findings which emerged from our search for an answer to this question was the discovery of the irrelevance of doctrinal orthodoxy for most aspects of secular life. We had supposed that perhaps the more orthodox might be more concerned with the maintenance of the social order and that this might be reflected either in a conservative view on the issue of freedom of speech or in a peculiar respect for adherence to rules and regulations. But here again, there was no evidence of any significant relationships (1961:206).

Although Lenski found that doctrinal orthodoxy appeared to be irrelevant to secular life, the effect of his "devotionalism" dimension variable seemed more relevant:

Apparently, then, devotionalism is conducive to what



might be called individualistic or voluntaristic humanism. Hence, when confronted with questions which emphasize humanitarian goals, but de-emphasize the means (at least when the means are collectiveist and coercive), devotionalists give the "liberal" or "humanitarian" response (1961:205).

For example, Lenski found that "those who ranked high in terms of devotionalism were uniformly more likely to disagree with the proposition that we should spend money abroad only in the interest of national defense." Again, "both white Catholics and Protestants support for school integration was positively linked with devotionalism." And, "despite their pronounced bias in favor of the capitalist spirit and the values incorporated in it, devotionalists usually were more likely than others to say that the government was not doing enough. However, in this case the differences between devotionalists and thus were not so great due to an uncongenial element: the enlargement of the role of government" (1961:203). As stated in Chapter 1, Lenski concludes that the orthodox orientation is associated with an outlook which separates and segregates religion from daily life while a devotional orientation is linked with a view of life in which religious beliefs and practices are integrated with other aspects of daily life (1961:323).

Generally, Lenski's findings indicate that cross-currents of social and religious factors make simple explanations impossible, as one might expect. The nature of social interactions become clearer, however, when religious and other factors are more clearly identified by empirical research.

## 6. The Problem and Previous Research

In the present research, five dimensions of the religious commitment of individuals are compared with two other dimensions of personal

commitment, one consisting of attitudes toward traditional norms and the other consisting of attitudes toward a radical political philosophy. The relationship of this research to that of Faulkner and DeJong's study of "Religiosity in 5-D" has already been indicated. The "consequences" of religiosity are not here considered "a part of" religiosity nor are they considered "the result of" religiosity. Covariances between dimensions of religious and other types of personal commitment are to be noted and will be interpreted as evidence for or against the hypothesis that "religion promotes the stability of society." While all assumptions of causality will not be entirely removed by use of the words "promotes," "retards" or "resists" in the interpretation of the findings, care will be taken to indicate that one cannot assume to know whether religiosity is the cause or effect of attitudes for or against social stability or social change.

The main area of interest of this research, as the statement of the problem indicates, is the relationship of dimensions of religious commitment to other forms of personal commitment. Dimensions of religiosity will be considered the independent variables. These dimensions of religiosity were derived from the work of Glock and Stark as described in Chapter 1. While Stark and Glock have identified the existence of four basic dimensions of religiosity and have measured the relationship between them, much remains to be learned about the consequences and antecedents of these dimensions. Stark and Glock have promised to explore these relationships in a future work (1968a: 5). The present research also concentrates upon the same subject.

In regard to the consequences of religiosity, Stark and Glock state:

. . .all investigations of the consequences of religious commitment necessarily depend upon knowing something about its causes. Before a correlation between, for example, religious commitment and civil libertarianism can be asserted to be a consequence of religion it is necessary to show that religious commitment and civil libertarianism are not simply both the consequences of some other factor (1968a:5).

Thus, the present research must seek to uncover other factors which may influence both the dimensions of religious commitment and other personal commitments. This entails tests of various "controls," or possible "antecedent" variables, which may account for relationships uncovered. Stark and Glock write:

Thus, the degree to which it is possible to have any confidence in attributing some consequence to religion is in part determined by how accurately one knows the sources of religious commitment. For only to the degree that these sources are known can the proper controls for testing correlations between religious commitment be tested (1968a:6).

In the absence of previous research which has identified the "sources" of all four basic dimensions of religious commitment, this study will nevertheless apply various controls to test those correlations uncovered and will indicate whether possible sources of religious commitment have been identified. This will be explained further in Chapter 3.

This concludes discussion of the relationship of the problem to previous research. It is hoped that this study will provide clues to knowledge about both the antecedents and consequences of four basic dimensions of religious commitment as well as indications of the function of religion in society.

## 7. General Hypothesis

The theoretical framework of the problem has been described. A particular theory is to be tested in the present research, i.e., that

religiosity promotes the stability of society. This theory will be approached through study of relationships found between various dimensions of religious commitment and other personal commitments. The connection between the theory for testing and a principal hypothesis to be tested was also explained in earlier sections.

The principal or general hypothesis is stated as follows:

**GENERAL HYPOTHESIS--**Various dimensions of religious commitment promote the stability of society.

This general hypothesis not only relates to a theoretical framework, it also provides a unifying statement from which more specific hypotheses may be derived. Since Stark, Glock and others have shown that religiosity is multidimensional, the present research tests the relationship of each of four dimensions of religious commitment with two other dimensions of personal commitment. One of the four dimensions of religious commitment, Belief, is to be tested by two different scales. Thus, the number of specific hypotheses will be ten. Each of these hypotheses is to be stated in terms of agreement with the general hypothesis for the sake of simplifying the interpretation of the specific hypotheses.

In the following section, the dimension variables to be used are defined, the specific hypotheses to be tested are listed and their relationship to the general hypothesis is shown. In addition, the procedure for using the specific hypotheses to make a decision about acceptance or rejection of the general hypothesis is indicated.

## 8. Dimension Variables

This section indicates the relationship between the dimensions which have been discussed in past sections and the dimension variables

chosen to represent those dimensions in this research. The dimension variables are also defined. Chart 3 lists the entities to be considered.

What is the difference between dimensions and dimension variables? In regard to dimensions of religious commitment, Stark and Glock feel that the dimensions listed above provide "a set of core dimensions of religiousness" which can be found in any of the religions of the world (1968a:14). The indices developed by them, however, are designed to measure these dimensions among adherents of the Christian religion only. These indices were listed in Chart 1. Certain of these indices were selected for use, adapted, and are listed here as dimension variables. They may be considered the phenomena which this research will attempt to study. Thus previous research has identified a reality which people exhibit which may be called "orthodoxy," or as is preferred here, Orthodox Belief. This concept is not exactly the same thing as Belief, the theoretical reality which exists in all the world's religions.<sup>10</sup> Neither does this concept correspond exactly to what will be measured empirically by an "Orthodox Belief scale," although it is hoped that the former will correspond closely to the latter. In the case of each dimension variable, what will actually be measured will be determined by the items selected to test this variable and the degree of success in accurate measurement. The scales selected for measuring each dimension variable will be described in Chapter 4.

Dimension variables 1 - 5 are the dimension variables selected

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<sup>10</sup> Note that the specific hypotheses are stated in terms of "dimension variables" while the general hypothesis states that various "dimensions" promote the stability of society. These are different levels of generalization.



## CHART 3

DIMENSIONS AND DIMENSION VARIABLES USED AS INDEPENDENT  
AND DEPENDENT VARIABLES IN THE PRESENT STUDY

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	<u>DIMENSIONS</u>	<u>DIMENSION VARIABLES</u>
Religious Commitment (Independent Variables)	Belief	1. Orthodox Belief 2. Ethical Belief
	Practice	3. Ritual Involvement
	Experience	4. Religious Experience
	Knowledge	5. Religious Knowledge
	Traditional Norms	6. Traditional Morality
Other Commitments (Dependent Variables)	Radical Norms	7. New Left Idealism

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to measure various aspects of religious commitment. Stark and Glock verified the existence of each of these dimensions. All of Stark and Glock's indices, as listed in Chart 1, Chapter 1, could have been used in this study. However, it was felt that for the purposes of this study, a limited number of variables would be sufficient. A single dimension variable to represent each dimension was selected, except that for Belief, two dimension variables were chosen. The reason for this was a matter of special interest. Stark and Glock indicated both in American Piety (1968a:69) and in a separate study (1969b) that "ethicalism" may be an alternative to orthodox belief for many contemporary Christians. This will be discussed further in the next section.

Chart 2 also indicates that dimension variables, 6. Traditional Morality, and, 7. New Left Idealism, will be used as the dependent

variables. These variables were adapted from the work of Christie et. al., and consist of items testing social and political attitudes. Of five dimension variables derived from factor analysis of a large number of items to test attitudes of students, two of the five dimension variables were named by him, "Traditional Morality," and "New Left Philosophy" (1969). These two dimension variables were selected for use, since they seemed to fit the purposes of this study.

The dimension variables listed in Chart 1 are now defined as follows:

1. Orthodox Belief: certainty of belief in salient orthodox Christian teachings.
2. Ethical Belief: the perceived importance of ethical behavior for religious reasons.
3. Ritual Involvement: involvement in salient religious rituals or practices.
4. Religious Experience: certainty of having experienced salient religious feelings.
5. Religious Knowledge: knowledge of sacred writings.
6. Traditional Morality - agreement with traditional norms of American society.
7. New Left Idealism - agreement with statements indicating discontent with the existing social and political order.

The items and methods used to test these dimension variables are discussed in Chapter 3.

## 9. Importance of the Dimension Variables

Each of the dimension variables is considered important. In this section, the dimension variables are discussed from the standpoint of their value in creating specific hypotheses to test the general hypothesis.

In the last section it was noted that the dimension variables are derived from the indices developed by Stark and Glock and that a single

dimension variable has been selected to represent each basic dimension set forth by Stark and Glock, except that two dimension variables were selected to represent belief. The importance of these two dimension variables, Orthodox Belief and Ethical Belief, is discussed by Stark and Glock:

Recently it has become clear that for many theologians and religious intellectuals religion means a concern with ethics. If traditional Christianity was primarily occupied with the man-to-God relationship, newer theologies, beginning with the Social Gospel Movement in the late nineteenth century, have been shifting religious concern to the man-to-man relationship. As Langdon Gilkey has put it, the two main themes of traditional Christianity were "purity of doctrinal belief, and the demand for personal holiness (or, more specifically, freedom from vice. . .)." But recently, in Gilkey's judgment, these concerns have been receding rapidly "at least among the more serious and thoughtful Christians--so that love of the neighbor has become. . .the accepted ethical desideratum of full Christian existence" (1968a:69).

This raises a question about the importance of orthodoxy to the American people. Stark and Glock state:

Supernaturalism, in our judgment, is still the most crucial variable in contemporary religious identity, at least in the general population, if not among the intelligentsia. But for all that we must consider the extent to which ethicalism may be a religious phenomenon distinct from orthodoxy (1968a:70).

Thus ethicalism, or Ethical Belief, may be becoming an alternate to Orthodox Belief in the minds of many persons. If this is so, it seems important to measure Ethical Belief as well as Orthodox Belief, for both are considered important dimension variables in the United States.

As indicated in the survey of the literature in Chapter 1, various studies have measured religiosity using items which measured components of what is indicated here by the concepts Ritual Involvement and Orthodox Belief, e.g., that of Lenski (1961). The only study

which can be cited which has used variables such as Religious Experience and Religious Knowledge to measure religious commitment in comparison with other personal commitments is that of Faulkner and DeJong (1966). No study can be cited which compares Ethical Belief with other non-religious commitments.

The main importance of the dimension variables of religious commitment is that Stark, Glock, and others have shown them to be vital components of religiosity.

The importance of the dimension variables of other personal commitments is that they consist of items which reflect norms related to the stability of society, the focus of interest in this study. Furthermore, by being logical opposites, Traditional Moralism and New Left Idealism, when compared with the variables of religiosity, offer the possibility of broader interpretations and conclusions than a single dependent variable, alone, would offer.

## 10. Specific Hypotheses

In this section, ten specific hypotheses for testing are stated and their relationship to the general hypothesis is shown.

The first five hypotheses state the relationships between five dimension variables of religious commitment and a dependent dimension variable of personal commitment to traditional morality. Since the general hypothesis is that various dimensions of religious commitment promote the stability of society, it is predicted that each dimension variable of religious commitment, i.e., Orthodox Belief, Ethical Belief, Ritual Involvement, Religious Experience, and Religious Knowledge, will have a positive relationship to a dimension variable of personal commitment reflecting traditional mores, i.e., traditional morality.

If no relationship is found, or if a negative relationship is found, this will be considered evidence that the hypothesis should be rejected.

A further step is also necessary. As is customary, elaboration techniques will be used to discover whether relationships which appear may be the result of antecedent or control variables, such as rural/urban, socio-economic, educational, age, male/female, and denominational differences. In addition, if it is discovered that no relationships or negative relationships emerge, the same controls will be introduced to uncover hidden positive or negative relationships which may exist in various sub-groups tested. For example, if no relationship exists between Ethical Belief and Traditional Morality, it may be found that such a relationship does exist among the women sampled, but not among the men. The "hidden" relationship will be uncovered. After considering the new evidence uncovered by introducing control variables, a decision can then be made about the hypothesis. It is to be stated in the form, "x and y covary generally in the sample tested, but not among a, b, and c sub-groups." All hypotheses will be interpreted in a similar way.

The first five specific hypotheses are stated:

- HYPOTHESIS No. 1. A positive relationship exists between Orthodox Belief and Traditional Morality.
- HYPOTHESIS No. 2. A positive relationship exists between Ethical Belief and Traditional Morality.
- HYPOTHESIS No. 3. A positive relationship exists between Ritual Involvement and Traditional Morality.
- HYPOTHESIS No. 4. A positive relationship exists between Religious Experience and Traditional Morality.
- HYPOTHESIS No. 5. A positive relationship exists between Religious Knowledge and Traditional Morality.



The second five hypotheses concern the relationships between the five dimension variables of religious commitment and a dimension variable of personal commitment to a radical political philosophy. Since the general hypothesis is that various dimensions of religious commitment promote the stability of society, and since promoting change in society is logically the inverse of promoting the stability of society, it is predicted that each dimension variable of religious commitment, as named above, will have a negative relationship to a dimension variable of personal commitment reflecting discontent with the existing social order, i.e., New Left Idealism. Whereas in the first five specific hypotheses a positive relationship is predicted, in the second five a negative relationship is predicted. As with the first five hypotheses, elaboration techniques will be used to interpret the influence of control variables.

The second five specific hypotheses are stated:

**HYPOTHESIS No. 6.** A negative relationship exists between Orthodox Belief and New Left Idealism.

**HYPOTHESIS No. 7.** A negative relationship exists between Ethical Belief and New Left Idealism.

**HYPOTHESIS No. 8.** A negative relationship exists between Ritual Involvement and New Left Idealism.

**HYPOTHESIS No. 9.** A negative relationship exists between Religious Experience and New Left Idealism.

**HYPOTHESIS No. 10.** A negative relationship exists between Religious Knowledge and New Left Idealism.

# **11. Relationship and Significance Criteria**

What criterion is used to determine whether a relationship exists between two dimension variables? The correlation coefficient is used as the test to determine the extent of covariance or strength

of association.<sup>11</sup>

What criteria are used to determine whether a relationship might have resulted from chance alone? This involves significance testing, i.e., testing the null hypothesis that the relationship could occur by chance alone. The significance of a relationship is related to the size of the sample. When a large sample is used, individual differences between cases cancel each other out and relationships which remain are less likely to have occurred by chance alone. Tables created and suggested by Cohen for the product-moment,  $r$ , are used for the significance testing of the null hypothesis in this research.<sup>12</sup>

## 12. Acceptance of the General Hypothesis

Ten specific hypotheses have been stated and their relationships to a general hypothesis indicated. It remains to be shown how the

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<sup>11</sup>J. Cohen suggests a convention for judging the size of the "effect" of the independent variable upon the dependent variable. He offers the following criteria, based upon tests using the correlation coefficient, or the product-moment,  $r$ : 1) when  $r = .10$ , small effect size; 2) when  $r = .30$ , medium effect size; and 3) when  $r = .50$ , large effect size (1969:76). The present research uses the minimum "small effect size" as a cut-off point to determine whether a relationship exists. Thus, when  $r$  is found to equal  $.10$  or more, a relationship is said to exist. When  $r$  is found to be less than  $.10$ , no relationship is said to exist, even though "very weak" relationships might be said to exist in the range of  $r = .00$  to  $.09$ . When a medium, or large size effect occurs, this is to be indicated.

<sup>12</sup>Table 3.3.2 in Cohen is to be used (1969:83). The hypotheses, in each case, state a direction, positive or negative, and the significance level for rejection of the null hypothesis, that the relationship could have occurred by chance, is set at  $.05$ . Table 3.3.2 in Cohen will therefore be used. This means that the null hypothesis is accepted if  $r$  is less than a value specified by the table when the sample size is  $n$  and a one-tailed test is used at the  $.05$  level of significance. If the value of  $r$  is greater than the value specified for a given  $n$ , then the null hypothesis is rejected and evidence accepted that the relationship discovered does not occur by chance alone.

general hypothesis may be accepted or rejected. Such a decision will rest upon evidence uncovered for acceptance or rejection of the ten specific hypotheses.

The general hypothesis is that various dimensions of religious commitment promote the stability of society. The ten specific hypotheses are said to support the general hypothesis if: 1) in the case of the first five, positive relationships are found, and 2) in the case of the second five, negative relationships are found. What criterion should be used for acceptance of the general hypothesis? In the absence of some conventional criterion, a criteria which seems reasonable may be applied. Thus, in this research the general hypothesis is accepted if a majority, or six, of the ten specific hypotheses are accepted. Fewer than this does not seem justified.

In any case, conclusions about the general hypothesis are to summarize the findings and relationships uncovered by testing of the specific hypotheses.

### 13. Summary

In this chapter, the relationship of the problem to a theoretical framework was indicated and several hypotheses considered logically possible within the framework of the theory were considered. The relationship of the problem to previous research was discussed.

Also, the dimension variables were defined and their importance discussed, the general hypothesis and ten specific hypotheses were stated, the relationships between them were explained, and the criteria for acceptance or rejection of all hypotheses were indicated. In the next chapter, the design of the research is explicated.

## CHAPTER 3

### RESEARCH METHODOLOGY

#### 1. Introduction

This chapter describes the research methodology. The pre-test and survey instruments are discussed. The method of conducting the survey is explained and the total and sample populations are described. Methods of testing validity and estimating reliability are presented. Techniques for selection of items to be used for further study are described and results of factor analyses are given. Definitions of dimension variables and selected items are compared to show congruence. The method of combining and weighting items to form dimension variables is also discussed.

#### 2. The Survey Instrument

The complete survey instrument may be found in Appendix A. It was pretested and revised before being placed in the hands of the respondents of the main study.

Examination of the instrument will show that it requests the respondent to supply information about personal background as well as personal religious beliefs, practices, feelings, knowledge and related attitudes. Attitudes about statements related to social and political issues are also requested. Other items were included in the instrument which do not relate to the objectives of this research but may be used in later studies. It is felt that these other items did not hurt the present study but rather were beneficial in that they made the exact purposes of this research less clear to respondents. This is desirable, since respondents will sometimes attempt to help or hinder the

researcher, a practice which might lessen the objectivity of the research. Those items designed for use in this study are so indicated in the introductory section of Appendix A.

Most of the items were derived from instruments developed by Glock and Stark (1966:267) and Christie, et al. (1969). Some of the control or background items were derived from an instrument developed by Demerath and Lutterman (1969:519). Several items were developed for the present study in an attempt to tap aspects of the dimensions of Religious Experience and Ethical Belief not before tested. The sources of items referred to are indicated in the introduction to Appendix A.

Most of the items in the survey instrument were selected, adapted or designed to measure the personal commitments and attitudes indicated by the definitions of the dimension variables listed in Chapter 3. When it seemed desirable to test aspects of these dimensions not before tested, a number of new items was included. In the case of all seven dimension variables, including Traditional Morality and New Left Idealism, it was intended as part of the design that factor analysis would indicate those items which would best measure basic elements actually present as phenomena in the sample population. The items would then be combined into a scaled measure or "scale" of each dimension variable. It is recognized by social scientists that a combined measure of this sort is superior to single measures. Thus Demerath and Hammond state:

Two quite different reasons for never relying on a single measure or indicator to tap any phenomenon as complex as "individual religiosity" are thus suggested. In the first place, the possibility of bias in any one measure is too great to be ignored without counterbalancing measures; in the second place, precisely because of the



phenomenon's complexity, several indicators should be used to tap its several dimensions (1969:141).

Sections 8 and 9 will indicate which items proved to be the "best" items to form the scales of measurement of the dimension variables.

Other items were designed to measure important background variables, i.e., most of the items listed in Section A of the survey instrument. To list all conceivable background variables was considered beyond the scope of the study. However, those items chosen represent the "standard" controls considered important in studies of this kind.<sup>13</sup> Background items reflect the influence of subcultures upon the respondents' sets of values, norms, practices, knowledge, experiences, and attitudes. The background controls considered important here are sex, age, education, rural/urban, socio-economic class, and religious affiliation.

Some items were included in order to determine whether respondents met the specifications of the sample desired. It was decided to limit the size of the sample by controlling, either partly or wholly, for certain characteristics beforehand, i.e., age, race, U.S. citizenship, and year in school. It was felt that it would be difficult to secure large enough numbers of older students, non-white, non-U.S. citizens, seniors and graduate or special students. This proved to be the case and replies from these groups were not included in the study sample. This will be explained further in Section 4.

Each item designed to measure the dimension variables was worded carefully to indicate direction. Thus, item B.1, designed to measure

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<sup>13</sup> Examples of various control variables considered important are reported in Demerath (1965:150), Glock and Stark (1966:267), and Demerath and Lutterman (1969:519).

strength of belief in God, has six possible replies and each reply is intended to measure a certain degree of belief in God, from greater (a. I know God really exists and I have no doubts about it) to lesser (d. I don't believe in God).<sup>14</sup> The greater number of items use a Likert-type of response, however, with choices of seven degrees of agree or disagree.

This type of directional scaling was used in order to secure a higher scale of measurement than nominal, specifically, an ordinal scale of measurement. An ordinal scale was desired in order to take advantage of the more sophisticated techniques made possible using the correlation coefficient.

Using the correlation coefficient or Pearson's  $r$  measure of association with ordinal data is a relatively new technique. Until recently, many statisticians considered it inappropriate, e.g., Freeman (1965:89). However, Labovitz has demonstrated that when interval techniques are used with ordinal data, the errors are quite small and there are definite advantages in the practice. These are: 1. more information is retained, 2. more powerful and more interpretable statistics result, and, 3. greater versatility in statistical manipulation is possible (1970:515).

The larger number of items incorporate replies with a Likert-type scale with seven choices of reply, from "very strongly agree" to "very strongly disagree" with a middle neutral, or "no opinion" choice. The pre-test used eight degrees of "strongly agree" to "strongly disagree."

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<sup>14</sup>Goode and Hatt have labeled this type of question the "Cafeteria Question," since it offers the respondent a variety of possible replies (1952:277). This technique was used with only a few items (B1-B6).

This was found unsatisfactory, since some respondents failed to reply to some items probably because no neutral choice was available. When seven choices were used on these items on the later instrument, with a middle "neutral" choice, nearly all respondents answered all items.

### 3. Pre-test of the Survey Instrument

The pre-test served two main purposes, i.e., to test the usefulness of all items and to test their validity.

Items were to be considered useful if a good dispersion was shown in replies. Thus, if an item offered six choices and all respondents chose only one, two, or three replies, it was to be considered a poor item. Only two items were dropped in the main instrument for this reason. A number of items were rewritten in order to give an equal number of responses to each item designed to measure each dimension. Thus items B.1 - B.4, designed to measure Orthodox Belief, were each given six possible replies.

The instrument was found to be a little too long. It required from twenty-five to forty minutes for most respondents. The instrument was shortened by dropping a few non-essential items.

In order to test the validity of the instrument, it seemed necessary to determine whether "religious" respondents actually scored higher on items designed to test dimension variables of religious commitment. A student organization known to be religiously orthodox was approached and thirteen replies were secured. An additional thirteen students, religiously orthodox, were found among 200 level sociology classes. In general, students from the religiously orthodox organization ranked high on items measuring religiosity and other

students who ranked high on Orthodox Belief ranked high on other items measuring religiosity.

In order to see whether the instrument actually measured New Left Idealism, a student group, all of whom had participated in actual protest activity since being in college, was visited and fourteen replies were secured. Ten additional replies from students who had participated in protest activity since being in college, according to their replies on the instrument, were secured from sociology classes. Students who had participated in protest activity were found to have higher scores on New Left Idealism and lower scores on Traditional Morality than other students.

A group of twelve students who had not participated in protest activity and who were not religiously orthodox generally scored in moderate positions on most items between the other two groups.

All replies were tallied and tabulated by percentages in frequency distributions.

In general, inspection of the replies of respondents on the pre-test survey instrument indicated nearly all items were usable and that the items chosen to measure the dimension variables of principal interest distinguished well between students known to be high on religiosity and other students and between students known to be high on protest activity and other students. The pre-test instrument also revealed a few weaknesses, such as length, which were corrected.

#### 4. Sample Population

The cooperation of the English Department of Eastern Illinois University was enlisted in securing 267 fully or nearly fully completed replies from students enrolled in English Department classes

during the middle of the Summer Quarter of 1971. Of these, 200 were found usable for purposes of this study.

The Chairman of the English Department, Dr. Robert F. White, graciously consented to request the help of the Department faculty. A number of faculty members cooperated by administering the survey instrument during regular class sessions. The completed instruments were collected during class and returned to the researcher the same day. The questionnaires generally were completed within a half hour.

What criteria were used for rejecting completed questionnaires? Two classes which failed to have enough time to complete the forms were not tabulated because they were incomplete. Of the 267 survey instruments remaining, sixty-seven were rejected for one of the following reasons: 1. responses to one or more items were omitted; 2. respondents were over 20 years of age; 3. respondents were seniors, graduate students, or other, 4. respondents were black, oriental, or other; and, 5. respondents were other than U.S. citizens. Assuming that the items in Section A of the survey instrument were marked correctly by respondents, the remaining questionnaires are the replies of 200 white U.S. citizens who were 17, 18, 19, or 20 years of age, and were freshmen, sophomores, or juniors enrolled in English classes at Eastern Illinois University during Summer Quarter, 1971.

Why were these particular respondents chosen? In this research, the objective was to determine whether any correlations exist between dimension variables of religious commitment and traditional morality or a radical political philosophy. Theoretically, the existence of correlations such as these may be searched for in any population. Information secured from any population may serve the purpose of



widening the knowledge of science. Thus, research may begin with convenient samples. Given that the present study seeks to determine the existence of relationships, a convenient sample seems justified. No claim for wide generalization of the findings will be made.

Some degree of representativeness was desired, however. For this reason, students from the English Department were chosen. All undergraduate students who expect to complete a degree are required to develop competence in the use of the English language and are required to enroll in English classes. It was expected, therefore, that a sample of students enrolled in English Department classes might have a wider range of academic commitments and interests than students taking classes in many other departments. The breadth of academic interest represented by the sample is indicated in Table 2. The academic major listed by each student is presented by categories.

Why was the sample limited to white U.S. students who were 17-20 years of age and freshmen, sophomores or juniors? As was explained in Chapter 2, it was felt that the number of respondents who fell outside the specified limits might be too few to allow study of their differences in a statistically meaningful way. This proved to be the case. Table 3 lists selected characteristics of all respondents who completed questionnaires.

To summarize the characteristics of those respondents whose replies were placed outside the study, forty-seven were rejected because of age, twenty-nine because of year in school, fifteen because of race, and one because of citizenship. Most were excluded by more than one criteria. As Table 3 shows, the number of persons in each cell representing a criterion for exclusion is rather small when compared with

**TABLE 2**  
**ACADEMIC MAJOR REPORTED BY SAMPLE RESPONDENTS**

MAJOR REPORTED*	No.	%
1. English, Language, Philosophy, History, Classics	36	18
2. Sociology, Psychology, Geography, Political Science, Economics	16	8
3. Biology, Zoology, Geology, Physics, Chemistry, Mathematics, Pre-medical	20	10
4. Engineering, Business	30	15
5. Education	49	24.5
6. Journalism, Social Work	6	3
7. Agriculture	3	1.5
8. Other: Speech, Art, Music, Theater Arts, Home Economics, Recreation	36	18.5
9. None reported	<u>4</u>	<u>2</u>
Total	200	100%

\*The classification system used here was adapted from Demerath and Lutterman (1969:520). The number of categories was increased from six to nine. The dimension underlying the system seems to be from basic and theoretical ("soft") disciplines to applied ("hard") ones. A better system needs to be devised for sociological use, since several dimensions seem to be involved in the choice of academic major.

the generally larger numbers in the cells of the sample respondents.

Are the attitudes of respondents who were excluded from the study different than the sample respondents? A frequency tabulation of all replies was run for the two groups of respondents. Comparison of the replies of the two groups indicates little difference on most replies.

TABLE 3

SELECTED CHARACTERISTICS REPORTED BY ALL  
RESPONDENTS: AGE, YEAR IN COLLEGE,  
CITIZENSHIP, AND RACE

CHARACTERISTIC	SAMPLE RESPONDENTS No.	OTHER RESPONDENTS No.
<b>AGE</b>		
16*	0	2
17	42	5
18	97	4
19	40	1
20	21	4
21*	0	15
22*	0	10
23 or older*	0	20
<b>YEAR IN SCHOOL</b>		
Freshmen	133	21
Sophomores	45	6
Juniors	21	11
Seniors*	0	21
Graduate*	0	4
Other*	0	4
<b>RACE</b>		
White	200	52
Black*	0	13
Oriental*	0	0
Other*	0	2
<b>CITIZENSHIP</b>		
U.S.	200	66
Other*	0	1

\* Marks criteria for placing respondents outside the sample, a total of 67 respondents. Most were rejected by more than one criteria.

The differences which were noted can probably be attributed to differences in age, education and race, as one might expect, although additional tests would be needed to test for significant differences.

To do this was considered beyond the scope of the study. Overall, however, it is felt that the sample represents generally the enrollment of the university sampled, especially undergraduate summer quarter white students of the first three academic classes.

What are some of the other characteristics of the respondents? Table 4 lists the remainder of those characteristics reported by respondents which are considered important to this study.

The larger number of female respondents results from the fact that more females were present in the classes which were given the survey instrument. Fewer men may enroll in summer school due to work in the summer. During the regular term, more men than women are enrolled.

About fifty-nine percent of respondents indicated that they had lived in rural farm, village or small town communities the longest time while growing up. The other forty-one percent claimed a town size greater than 10,000 population. This population figure is used as a cut-off point for rural/urban differences in later computations. Sociologists are not agreed upon a conventional cut-off point, but the one chosen seems suitable for the present research since it divides the sample into fairly equal halves at a point considered important by some demographers.

Hollingshead's Two Factor Index of Social Position was used to determine the socio-economic class of respondents in this study (1957). Respondents were asked to give their father's occupation and the number of years of schooling completed by their fathers. These two factors were combined to rate each respondent according to five categories from I to V. Hollingshead states:

TABLE 4

SELECTED CHARACTERISTICS REPORTED BY SAMPLE  
RESPONDENTS: SEX, KIND OF HOME COMMUNITY,  
SOCIO-ECONOMIC CLASS, AND RELIGIOUS  
AFFILIATION

CHARACTERISTIC	No.	%
<b>SEX</b>		
1. Male	69	34.5
2. Female	131	65.5
<b>KIND OF HOME COMMUNITY</b>		
1. Rural farm, village (under 2,500 persons)	79	39.7
2. Small town (2,500 to 10,000)	38	19.1
3. Medium-sized town (10,000 to 50,000)	44	22.1
4. Small city (50,000 to 100,000)	13	6.5
5. Medium sized city (100,000 to 500,000)	5	2.5
6. Large City (over 500,000)	6	3.0
7. Suburb of a large city	14	7.0
<b>SOCIO-ECONOMIC CLASS*</b>		
1. Class I	22	11.0
2. Class II	28	14.0
3. Class III	64	32.0
4. Class IV	69	34.5
5. Class V	17	8.5
<b>RELIGIOUS AFFILIATION</b>		
1. Roman Catholic	43	21.5
2. Conservative Protestant**	58	29.0
3. Methodist	51	25.5
4. Liberal Protestant**	32	16.0
5. None or Jewish (N=2)	16	8.0

\* Hollingshead's Two Factor Index of Social Position (1957) was used to determine social class. It is based upon father's occupation and father's schooling.

\*\*Respondents were ranked as Conservative Protestant if they reported affiliation with the following denominations or sects: Christian Church, Independent (N=18), Lutheran, Missouri Synod (12), Southern Baptist (7), Church of Christ (7), American Baptist (6), Bible Church (3), Church of God (1), Free Methodist (1), Congregational Christian, Conservative (1), General Baptist (1), Assembly of God (1). Respondents were ranked as Liberal Protestant if they reported affiliation with the following: Presbyterian (10), United Church of Christ (5), Congregational Christian (3), Lutheran, American Synod (4), Episcopalian (4), Christian Church, Disciples of Christ (4), Quaker (1), Community Church (1).



Occupation is presumed to reflect the skill and power individuals possess as they perform the many maintenance functions in the society. Education is believed to reflect not only knowledge, but also cultural tastes. The proper combination of these factors by the use of statistical techniques enable a researcher to determine within approximate limits the social position an individual occupies in the status structure of our society (1957:2).

Approximately twenty-five percent of respondents fell into classes I and II combined, thirty-two percent fell into class III, and forty-three percent fell into classes IV and V, the latter being the lowest socio-economic groups. These three groupings are used in later computations.

Respondents were asked to report their religious affiliations. Protestants comprised a combined total of 70.5 percent of respondents, but following the suggestion of Stark and Glock (1968:55) that Protestant bodies ought to be studied separately, Protestants were divided into three sub-groups. The classification of respondents by affiliation as Conservative Protestants or Liberal Protestants was not done arbitrarily. It was based upon the data reported by Stark and Glock (1968a), Demerath and Lutterman (1969) and the writer's own experience with church bodies in the central Illinois region, the region from which many of the respondents came. The terms "Conservative" and "Liberal" are used by religionists and refer generally to theological outlook and also to a style of religious practice and attitude toward society. A Conservative Protestant church body generally is thought to have adherents who are orthodox in belief and somewhat particularistic or ethnocentric in outlook. Liberal Protestants are thought to be more heterodox in belief and less ethnocentric in outlook.

Since there were a considerable number of Methodist respondents, it was decided to treat them as a separate sub-group for comparison

purposes. Only fourteen, or seven percent, of respondents claimed no affiliation. Two respondents were Jewish and were placed with this group since all other respondents claimed affiliation with a Christian body.

As has been noted, all survey instruments returned were inspected and 200 were considered suitable as the sample population for study. A codebook was created and replies from each item on each instrument were coded and punched on computer cards in preparation for study. Funds were available from a research grant supplied by a private organization, and a research assistant was assigned the task of coding and punching. Frequent checks were made and coding and punching were found to be very accurate. The deck of computer cards was submitted to a computer program which tabulated the replies to each item by value frequency number and percentage. This procedure uncovered a few minor mistakes on a few cards which were repunched. Afterward, a new tabulation of responses to all important items was run and this new tabulation indicated that the revised deck was free of all errors which could be detected by visual inspection.

## 5. Validity and Reliability

A scale possesses validity when it actually measures what it claims to measure (Goode & Hatt, 1952:237). Stated more precisely,

The validity of a measuring instrument may be defined as the extent to which differences in scores on it reflect true differences among individuals, groups, or situations in the characteristic which it seeks to measure, or true differences in the same individual, group, or situation from one occasion to another, rather than constant or random errors (Selltiz, et al. 1959:155).

Since the latter half of the above definition pertains to longitudinal studies, and since the present study is cross-sectional, only

the first half of the definition pertains to the present research. What is the "extent to which differences in scores" on the survey instrument "reflect true differences among individuals. . . in the characteristics which it seeks to measure, . . . rather than constant or random errors"? Three methods of approaching the problem of validity were pursued and are now reported.

First, the replies of each respondent to all items were inspected visually. In no case did any respondent appear to have marked his questionnaire randomly or in a systematic way without thinking. Inconsistencies would have appeared. A number of items in each section were stated in a reverse direction. For example, whereas items B.1, B.2, and B.4 measured Orthodox Belief with answers ranging from a high of a. to a low of f., item B.3 was reversed so that answers ranged from a high of f. to a low of a. Any respondent who had not answered the questions seriously would likely have overlooked this and given a set response to item B.3. This could have been detected. All respondents appear to have answered the questions fairly and honestly. If response set had been detected on any questionnaire, it would have been rejected.

Second, two items were previously designed to test for validity and were found to have a high Pearson's  $r$  correlation of .55. These were items D.7 and D.11, and read "I believe in life after death" and "It is impossible for a person to live after death," in that order. One would logically expect that if a respondent agreed with one statement he would not agree with the other, and vice versa. If a respondent had not taken care to answer these two items honestly, his inconsistency would have revealed this. These items are compared in Table 5. Replies to item D.11 have been reversed in this table for purposes

TABLE 5  
REPLIES OF SAMPLE RESPONDENTS TO ITEMS D.7 AND D.11

D. 7. "I believe in life after death."							
	VSA	SA	A	N	D	SD	VSD*
%	30	11	28	23	3	1	4
D.11. "It is impossible for a person to live after death."							
	VSD	SD	D	N	A	SA	VSA*
%	32	10	24	25	4	2	3

\* Symbols: V = Very, S = Strongly, A = Agree, D = Disagree, N = No Opinion.

of visual comparison.

Visual inspection of Table 5 indicates a close congruence of replies when one reads down or up. Whereas thirty per cent of the respondents agreed very strongly with D.7, thirty-two per cent of respondents disagreed very strongly with D.11, a difference of only two per cent, or four respondents. Other replies indicate a similar close congruence. It is doubtful that this could have occurred by chance alone.

Third, while the Pearson's  $r$  correlation of the two items discussed above (.55) indicated a strong relationship, it was decided to run a cruder form of statistical test. Yules Q measure of association was computed and was found to be .99, which is very high indeed. The measure is based on the combined percentages of those who agree and disagree with both items. Thus, while sixty-nine per cent agreed and thirty-one per cent disagreed with item D.7, thirty-four per cent agreed and sixty-six per cent disagreed with item D.11. This high level of association is evidence of the validity of the results.

The evidence has been presented that the validity of the research is high.<sup>15</sup> All survey instruments were inspected and found to be free of random marking. A further test of validity was supplied by data from two items designed for this purpose. Two statistical measures of association indicated high correlations between the two items. Further measures of validity or tests of significance seem unwarranted.

What about the reliability of the test? A scale is reliable when it will consistently produce the same results when applied to the same sample (Goode and Hott, 1952:235). Reliability can be estimated only when the same sample is tested twice. This was not done. However, in general, satisfactory validity gives reliability. Selltiz et al. state:

If we knew that a measuring instrument had satisfactory validity for the purpose for which we intended using it, we would not need to worry about its reliability" (1959:166).

In other words, if a scale actually measures what it is supposed to measure, it will also consistently yield the same results when applied to the same sample population, other things being equal. It is felt that the survey instrument has sufficient reliability for the purposes of the present study and would yield similar results if used to measure the same sample.

## 6. Measuring the Dimension Variables

As Section 2 of this chapter indicates, Appendix A lists the

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<sup>15</sup>Two other approaches to validity can be noted. The factor analysis of items to be described in Sections 6-11 is pursued for the sake of determining the validity of scales. In addition, Stark and Foster have defended the theoretical and construct validity of the Orthodoxy Index which was adapted as an Orthodox Belief scale in the present research in an article, "In Defense of Orthodoxy: Notes on the Validity of an Index" (1970:383). They report that the Index satisfies normal criteria of validity equally well among clergymen as in prior studies based on laymen, and predicts minister's personal theological self-conceptions.



items given to respondents. This section explains how the specific items were selected to measure the dimension variables.

The basic problem was three-fold: 1) to determine which items are interdependent and thus measure the same dimension variable, 2) to determine whether the dimension variables to be tested are independent of one another or are actually different dimension variables and, 3) to weight those items which emerge as lying in the same dimension variable so as to form a combined and weighted scale measuring each dimension. These sub-problems may be described as problems of the interdependency of items, the structure of dimensions, and scaling items within a dimension. In recent years factor analysis has been utilized as a technique to solve these problems (Rummel, 1969:448) and was used in this research for this purpose.

Factor analysis enables the social scientist to study behavioral phenomena of great complexity and diversity. "It disentangles complex interrelationships among phenomena into functional units or independent patterns of behavior and identifies the independent influences or causes at work" (Rummel, 1970:3). Stated more simply, "factor analysis is a means by which the regularity and order in phenomena can be discerned" (Rummel, 1969:445).

Factor analysis determines the minimum number of independent coordinate axes necessary to summarize the variations in the data (Rummel, 1970:15). These independent coordinate axes are called "factors" or "dimensions."

Dimensions disclosed by a factor analysis can be interpreted as measures of the amount of ordered or patterned variation in data. The degree to which such regularity or interdependency exists can be gauged by the number and strength of the dimensions. To discover order, pattern, and regularity in phenomena is the raison d'etre of science. In this sense, factor

analysis is a scientific tool par excellence (Rummel, 1970:16).

There are certain questions surrounding the use of factor analysis which are not yet completely resolved by social scientists who study complex phenomena. These questions revolve around the most satisfactory procedures to be used. Consequently, a series of factor analyses was run to study differences resulting from the use of various techniques or criteria and from the number and type of items introduced to analysis.

The data to be presented in the next two sections were given by the eighth and ninth factor analysis programs which were run. The eighth program gave the factor loadings of items chosen for the dependent dimension variables and the ninth program provided loadings for the independent dimension variables.<sup>16</sup>

In Sections 7 through 11, criteria and methods used in selecting, weighting, and combining items are discussed.

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<sup>16</sup>For students of factor analysis, the following technical information may be of interest. Program used: BMDX72 Factor Analysis, described in W. J. Dixon, Biomedical Computer Programs: X-series Supplement. Berkeley: University of California Press, 1970, p.90. Oblique rotation for simple loadings was performed using oblimin criteria. Other criteria used: Gamma - equal to 0.0; matrix-correlation coefficients; initial communality estimates - squared multiple correlations; maximum iterations for communalities - 1; maximum iterations for rotation - 50; constant - .500000; upper limit on correlation coefficient - .95000. Kaiser normalizations were used. Exceptions: for FA5 and FA6, only 25 iterations for rotation were used; for Fall, a constant of .20 was used. Those exceptions apparently made no difference.

Other runs were made. Three of these other runs used orthogonal rotation. Comparisons of these were made with runs using oblique rotation. Oblique rotation was judged to be superior because item loadings on various dimensions appeared to conform more nearly to reality.

## 7. Criteria for Selection of Items for Measurement

In this section the criteria for selection of items are given. In the case of the independent dimension variables, the problem of item selection was to confirm that the items thought to be useful were useful, in fact. Also, in the cases of Ethical Belief and Religious Experience, new items were introduced and the problem was to select the best items as well. In the case of the dependent dimension variables, the problem was to select from twenty-four items just a few best items which comprised two dimension variables actually existing as phenomena in the sample population. Hopefully, these would fairly represent Traditional Morality and New Left Idealism.

Two criteria were used to determine the items to be selected to measure the dimension variables: the highest loadings and the highest correlation coefficients. The factor analyses supplied both types of statistic the latter as a preliminary step in the program. A factor loading, expresses as a figure varying from 1.00 to -1.00, measures the degree to which each item variable is involved in each factor pattern (Rummel, 1969:463). Thus, item B1 had a factor loading of .57 in the factor which was named Orthodox Belief and this was found to be a relatively high loading. The correlation coefficient expresses the degree of linear relationships between two item variables and is expressed numerically like a loading (Rummel, 1969:461). Thus, the degree of linear relationships found between item variables B1 and B2 was .68, a relatively strong correlation coefficient.<sup>17</sup> Both loadings and correlations may be expressed negatively with the negative sign, (-) .

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<sup>17</sup> These items measure certainty of belief in God (B1), and certainty of belief that Jesus is divine (B2).

Item loadings which have opposite signs lie in opposite directions on the same dimension.

In general, all items selected for measuring the dimension variables have both relatively higher loadings and correlation coefficients than other items within a dimension variable. The factor loading was used to locate those items which were the best indicators of the dimension variable, as was evident by their higher loadings. The correlation coefficients were used to confirm that the items measured the same phenomenon, as was evident by their strength, or relatively high value.

#### 8. Items Selected to Measure the Independent Dimension Variables

In this section, items selected to measure each independent dimension variable are identified and selection criteria for statistics are given for these items. Items designed to measure the independent dimension variables (the religiosity items) numbered seventeen and were factor analyzed separately from all other items in the study. Table 6 identifies these items and gives the factor loadings of all items on all factors in the matrix.

As Table 6 indicates, six items were found to have high loadings in Factor 1. Four of these items had been designed to measure Orthodox Belief and two were designed to measure Ritual Involvement. That these items emerged with a high loadings on the same factor is interpreted to mean that, in the sample population, Orthodox Belief and Ritual Involvement are not separate dimension variables but lie within the same dimension. This interpretation is based on the fact that factor analysis determines the minimum number of factors or dimensions necessary to summarize variations in the data (Rummel, 1970:15).

TABLE 6

ROTATED FACTOR MATRIX OF 17 ITEMS DESIGNED  
TO MEASURE DIMENSION VARIABLES OF  
RELIGIOUS COMMITMENT

I T E M *			F A C T O R S **				
S.I. No.	Sym- bol	Description	1	2	3	4	h2
B1	O	Belief in God	(.57)	.22	.16	-.27	.66
B2	O	Belief in Jesus	(.65)	.16	.06	-.28	.63
B3	O	Belief in Miracles	(.53)	.11	.00	-.05	.35
B4	O	Belief in Devil	(.69)	-.02	.05	-.05	.49
D7	O	Belief in Afterlife	.29	.24	.18	-.13	.33
B5	R	Attendance at Worship	(.66)	-.02	.03	.15	.48
B6	R	Grace at Meals	(.54)	-.06	-.05	.26	.34
B7	X	Felt Presence of God	-.00	(.75)	.04	.24	.65
B8	X	Felt Close to Jesus	.32	(.48)	-.01	.22	.55
B11	X	Felt Miraculous	.05	(.62)	.05	-.21	.47
B12	X	Felt Union with God	.03	(.74)	-.01	.10	.59
B13	X	Received Revelation	-.04	.55	-.01	-.01	.28
B14	K	Know Bible Statements	.02	.13	.04	(.45)	.23
B15	K	Know Prophets	.19	.00	.23	(.29)	.23
D1	E	Belief in Doing Good	.03	-.03	(.71)	.02	.51
D3	E	Belief in Loving Neighbor	-.10	-.00	(.63)	.12	.37
D10	E	Belief in Creating a Better World	.07	.03	(.57)	-.16	.39
NAME GIVEN FACTOR:			O/R	X	E	K	

\* The S.I. No. is the survey instrument item number. Symbols designate the independent dimension variables as follows: O - Orthodox Belief, R - Ritual Involvement, X - Religious Experience, K - Religious Knowledge, E - Ethical Belief. Descriptions convey only crudely the ideas implicit in original items (see Appendix A).

\*\* Parentheses indicate items selected for later use. Items D7 and B13 were not selected for use. The cut-off point was .40, except for item B15.



It will be remembered that Stark and Glock found that Orthodoxy and Ritual Involvement were somewhat separate dimensions (1968a:177). How does one account for the difference in their finding and the present finding? First, the sample population was different. Less differentiation, in general, between the attitudes of college students would be expected than among the attitudes of respondents of a larger and more general population. Second, it was found that the number of factors which emerge can be partly determined by the researcher. In general, the number and type of items which are fed into the factor analysis program helps to determine the number of factors which will emerge. Thus, in the present study, two of the earlier factor analyses which were run resulted in the emergence of separate factors for Orthodox Belief and Ritual Involvement because more items were entered into a program for analysis or because different types of items were entered into a program. This was discovered in the process of running the series of factor analysis programs.

A decision had to be made whether to continue to treat these two dimension variables as separate factors or as the same factor. It was decided to continue to treat them as separate factors for the following reasons: 1. They had emerged as separate factors in earlier runs, which involved more items or different types of items; 2. It was felt that more knowledge about them as separate dimension variables was desirable for the sake of comparison with earlier studies; and, 3. The total number of factors which emerged seemed to be partly dependent upon the number and quality of items designed to measure each dimension, e.g., only two items were designed to measure Ritual Involvement; five were designed to measure Orthodox Belief. It is felt that if additional

items had been introduced to measure Ritual Involvement, it would have emerged as a separate factor. The decision to treat the two variables separately turned out to be a fortunate one, since Orthodox Belief was found to vary with Traditional Moralism while Ritual Involvement did not.

Four items were selected to measure Religious Experience, three to measure Ethical Belief, and two to measure Religious Knowledge. Table 6 indicates which items these were. Since the descriptions of these items in Table 6 is quite condensed, the reader is referred to Appendix A, where the items selected to measure each dimension variable are identified and appear in their full form as given to respondents.

As Table 6 indicates, two items were not selected for use in measuring the dimension variables, item D7 and B13. Item D7 was rejected because of its low loading on Orthodox Belief and item B13 was rejected because its correlation coefficients were generally lower than other items designed to measure Religious Experience. Table 7 summarized the factor loadings and correlation coefficients for all items designed to measure the independent dimension variables.

## 9. Items Selected to Measure the Dependent Dimension Variables

As indicated earlier, items previously selected by Christie, et al., by factor analysis to measure student responses to New Left philosophy were used in the survey instrument. Christie et al. found five factors emerged in their study and items from two of these were used with little change in the present research, Traditional Morality and New Left Philosophy (1969:5). Due to the changes made in a few items, the name of the latter was changed to New Left Idealism here.

TABLE 7  
FACTOR LOADINGS AND CORRELATION COEFFICIENTS  
OF 17 ITEMS DESIGNED TO MEASURE  
DIMENSION VARIABLES OF  
RELIGIOUS COMMITMENT

DIMENSION VARIABLE			** F L (W)	CORRELATION COEFFICIENTS				
ITEMS				B1	B2	B3	B4	D7
ORTHODOX BELIEF	B1	Belief in God	.57	--	.68	.45	.50	.50
	B2	Belief in Jesus	.65	.68	--	.49	.54	.37
	B3	Belief in Miracles	.53	.45	.49	--	.42	.24
	B4	Belief in Devil	.69	.50	.54	.42	--	.40
	B7	(Belief in Afterlife)*	.29	.50	.37	.24	.40	--
				D1	D3	D10		
ETHICAL BELIEF	D1	Belief in Doing Good	.71	--	.50	.48		
	D3	Belief in Loving Neighbor	.63	.50	--	.32		
	D10	Belief in Creating a Better World	.57	.48	.32	--		
				B5	B6			
RITUAL INVOLVEMENT	B5	Attendance at Worship	.66	--	.51			
	B6	Grace at Meals	.54	.51	--			
				B7	B8	B11	B12	B13
RELIGIOUS EXPERIENCE	B7	Felt Presence of God	.75	--	.66	.46	.60	.34
	B8	Felt Close to Jesus	.48	.66	--	.36	.48	.26
	B11	Felt Miraculous	.62	.46	.36	--	.50	.38
	B12	Felt Union with God	.74	.60	.48	.50	--	.47
	B13	(Received Revelation)*	.55	.34	.26	.38	.47	--
				B14	B15			
RELIGIOUS KNOWLEDGE	B14	Know Bible Statements	.45	--	.31			
	B15	Know Prophets	.29	.31	--			

\* These items rejected due to low loadings or correlation coefficients.

\*\* The abbreviation FLW represents Factor Loading (Weight)

The total number of items placed in the survey instrument to measure the dependent dimension variables was twenty-four. These were factor analyzed and five factors emerged, two with high loadings on items representing Traditional Morality, two with high loadings on items representing New Left Idealism and one with high loadings on items from each of these dimension variables. Of the twenty-four, twelve items with the highest loadings from all five factors were selected for further analysis. This procedure is justified on the basis that the aim was to discover those attitudes which appeared to be strongest in the sample population. It was felt that those items with the highest loadings on each factor would indicate this. The literature examined contains no guidelines as to the best procedure in this matter.<sup>18</sup> In any case, the decision was not a crucial one, since few of these items show even a weak relationship to each other, as examination of their correlation coefficients indicates. Those which did were uncovered by factor analysis and were studied further.

The twelve items chosen for further study were factor analyzed and the rotated factor matrix which emerged is shown in Table 8.

The three factors which emerged as shown in Table 8 were examined. Three of the highest loadings in Factor 1 are upon items associated with New Left Idealism, but one high loading is upon an item associated with Traditional Morality. Factor 1 was named New Left Idealism. The four highest loadings in Factor 2 are all associated with Traditional Morality and the factor was so named. Factor 3 has lower loadings and was not needed for further study and so was dropped. It was given no name.

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<sup>18</sup> Neither Rummel (1970) nor Harman (1967) gave guidelines on this. These are the best and most recent books found.

TABLE 8  
 ROTATED FACTOR MATRIX OF 12 ITEMS CHOSEN  
 TO MEASURE DIMENSION VARIABLES OF  
 TRADITIONAL MORALITY AND NEW LEFT IDEALISM

ITEMS*			FACTORS**		
S.I. No.	SYM-BOL	DESCRIPTION	1	2	3
C1	TM	Those who work hard reap the benefits	.03	(.35)	.20
C3	TM	Science may show cherished beliefs wrong#	-.01	-.01	.45
C4	TM	Police should use force to keep order	-.14	(.51)	-.08
C5	TM	People who get ahead lead moral lives	-.08	(.37)	-.02
C6	TM	Sexual behavior bound by feelings, not law#	-.05	-.01	.39
C7	TM	Older people accept status quo#	-.60	-.17	-.02
C9	TM	Right to private property must be protected	.17	.27	-.13
C12	NL	U.S. society lacks values	.46	-.05	.36
C14	NL	Older people must understand youth culture	(.52)	-.01	.04
C17	NL	One learns more from protest than research	.25	-.05	-.17
C22	NL	U.S. needs restructuring of institutions	(.65)	-.17	-.09
C23	NL	"Establishment" unfairly controls us	(.64)	-.15	-.20
NAME GIVEN FACTOR			NL	TM	--

\* S.I. No. - Survey instrument item number. Symbols designate the dependent dimension variables as follows: TM - Traditional Morality, NL - New Left Idealism. Refer to wording of original items (Appendix A).

\*\* Parentheses indicate items selected for further use.

# These are negative items and were scored in the opposite direction for use in the TM scale.

The items with the higher loadings in Factors 1 and 2 are listed along with their correlation coefficients in Table 9.

Three items were selected to represent Traditional Moralism in further study, items C4, C5, and C1. Item C9 was rejected because its loading and  $r$ 's were relatively lower than those of other items.

Three items, also, were selected to represent New Left Idealism, items C22, C23, and C14. Item C7 was rejected in spite of the fact



TABLE 9

FACTOR LOADINGS AND CORRELATION COEFFICIENTS  
OF EIGHT ITEMS DESIGNED TO MEASURE  
DIMENSION VARIABLES OF TRADITIONAL  
MORALISM AND NEW LEFT IDEALISM

D V	ITEMS	F L (W)	CORRELATION COEFFICIENTS			
			C4	C5	C1	C9
T C4	Police should use force to keep order	.51	--	.19	.17	.25
M C5	People who get ahead lead moral lives	.37	.19	--	.17	.01
	C1 Those who work hard reap the benefits	.35	.17	.17	--	-.08
	C9 Right to private property must be protected*	.27	.25	.01	-.08	--
-----			-----			
			C22	C23	C14	C7
N C22	U.S. needs restructuring of institutions	.65	--	.63	.36	-.29
L C23	"Establishment" unfairly controls us	.64	.63	--	.23	-.32
I C14	Older people must understand youth	.52	.36	.23	--	-.41
	C7 Older people accept status quo#*	-.60	-.29	-.32	-.41	--

Abbreviations: DV - Dimension Variable, TM - Traditional Morality,  
NLI - New Left Idealism, FL(W) - Factor Loading  
(Weight)

\* These items rejected due to low loadings or correlation coefficients.

# A negative item scored in the opposite direction.

that its loading (-.60) was higher than that of item C14 (.52) because it had been originally designed to measure Traditional Moralism and the differences between its loadings and r's compared to item C14 seemed small. In addition, its negative loadings and r's would have complicated interpretation.

In summary, factor analysis of items designed to measure Traditional Morality and New Left Idealism and further examination of the correlation coefficients of these items led to selection of two sets of three items each which seem to fairly represent these dependent dimension variables.

An immediate question which comes to mind is, what is the meaning of these sets of items which will be combined for further study? This will be discussed in the next section.

#### 10. Comparisons of Dimension Variable Definitions and Items

The selection of items to represent the seven dimension variables has now been described. It is now necessary to ask, how well do these items represent the dimension variables? A comparison of the definition of each dimension variable will now be made with those items selected to measure it.

##### a. ORTHODOX BELIEF

Definition: Certainty of belief in salient orthodox Christian teachings.

Items: Four items measuring degree of certainty of belief in God's existence, the divinity of Jesus, the literal truth of Biblical miracles, and the existence of the Devil, using a directional scale of possible responses.

##### b. ETHICAL BELIEF

Definition: The perceived importance of ethical behavior for religious reasons.

Items: Three items measuring belief in: 1) doing good for others to please God, 2) loving one's neighbor as necessary for religious faith, and 3) helping to create a better world to please God, using a Likert-type scale of possible responses.

##### c. RITUAL INVOLVEMENT

Definition: Involvement in salient religious rituals or practices.

Items: Two items measuring degree of involvement in worship services and table prayers or grace said at meals, both using a directional scale of possible responses.

##### d. RELIGIOUS EXPERIENCE

Definition: Certainty of having experienced salient religious feelings.

Items: Four items measuring degree of certainty of having had feelings (since age 12): 1) of being in the presence of God, 2) of being close to Jesus, 3) that God did something miraculous for respondent, and 4) of ecstatic union with God, all using a Likert-type scale of responses.

#### e. RELIGIOUS KNOWLEDGE

Definition: Knowledge of sacred writings.

Items: Two items measuring actual knowledge of the Bible, one asking respondents to identify which of six statements are Biblical and the other asking for identification of Biblical prophets among six names, scored by counting the number of correct responses.

Little discussion of the above comparisons seems necessary. Each set of items described was found by factor analysis to measure the same dimension variable and each set of items "fills in" and is embodied by the definition assigned earlier to these dimension variables of religious commitment. Comparison of definitions and the items selected leads to the conclusion that there is satisfactory congruence between entities.

#### f. TRADITIONAL MORALITY

Definition: Agreement with certain traditional norms of American society.

Items: Three items, using a Likert-type scale of possible responses, as follows: 1) Police should not hesitate to use force to maintain order, 2) Most people who get ahead lead clean, moral lives, 3) If people worked hard at their jobs, they would reap the full benefits of our society.

Factor analysis revealed that these three items load upon a single factor or dimension. How may this dimension be described? What phenomenon has it uncovered as a reality in students' lives? Each statement contains both a means (norm) and an end (value).<sup>19</sup> In

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<sup>19</sup>Glock and Stark (1965:172) state, "Social integration requires and presupposes consensus on three distinct levels." These levels are those of norms, values, and beliefs. Norms are considered means and values are considered ends by these authors. In these terms, this research measures the integration of beliefs (Orthodox and Ethical

terms of means, the key phrases are, "use force," "lead clean, moral lives," and "worked hard." In terms of ends, the key phrases are, "maintain order," "get ahead," and "reap the benefits." The first item states what "police" should do; the latter two state what "people" do or might do. The latter two items are related to the Protestant Ethic, but inclusion of the first item calls for a broader interpretation. It seems evident that all items are related to status striving. Responses of strong agreement with all three items would indicate strong desire on the part of respondents to get ahead or raise one's status by hard work and leading a clean life, and since climbing the status ladder depends on the stability of society and maintenance of the class system (someone holding the ladder still), respondents concomitantly desire police to maintain law and order as a fundamental necessity.

If the interpretation of this dimension variable is correct, it may be specified that factor analysis has uncovered a specific dimension variable in the data from the sample population which forms a continuum or scale upon which may be measured the degree of desire to maintain the stability of society and to move upward in status. By combining these items in some way, each respondent may be assigned a combined score upon a scale representing this dimension variable. The method of doing this will be given in the next section.

Now that the specific dimension variable has been examined and defined, comparison can once again be made with the definition of

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<sup>19</sup> Belief), as well as the other variables of religious commitment, with the norms and values represented in Traditional Morality.



Traditional Morality, which is, "agreement with certain traditional norms of American society." It is here specified that "certain traditional norms of American society" refers to the definition of the dimension variable uncovered, which is "the desire to maintain the stability of society and move upward in status." The latter might be given a specific label such as "status-seeking" or "status-quo maintaining," but it seems better to maintain the original name, Traditional Morality, and keep in mind the specific content of the dimension variable. To do so will avoid confusion when the dimension variables are described in hypothesis testing. The dimension variable which emerged is, fortunately, quite consistent with the general aim of the research, to study the effect of religion upon the stability of society, as represented by the variable, Traditional Morality.

#### g. NEW LEFT IDEALISM

**Definition:** Agreement with statements indicating discontent with the existing social and political order.

**Items:** Three items, using a Likert-type scale of possible responses, as follows: 1) The United States needs a complete restructuring of its basic institution. 2) The "Establishment" unfairly controls every aspect of our lives. 3) Until the older generation comes to understand the new priorities and life style of the young, serious conflict is going to continue.

These items also must be examined in order to describe the nature of the dimension uncovered. It seems evident that each of these statements fits the definition of New Left Idealism. Agreement with these items would indicate discontent with the existing social and political order. In general, these items have higher loadings on their factor than do the items selected to measure Traditional Morality, an indication that New Left Idealism is a generally stronger phenomenon among the sample respondents than Traditional Morality. Further



evidence for this is the fact that New Left Idealism was selected by factor analysis as the first factor while Traditional Morality factored out second.

Item 1) indicates a political desire for the nation to restructure its basic institutions. Items 2) and 3) indicate a feeling that the "Establishment" and the older generation are unfair and lack understanding of youth and these items are more social than political in content, perhaps. The basis of the discontent expressed in these three items may be described as a feeling of powerlessness or lack of influence to control one's life. This condition has been described as "anomie." As T. Parsons writes, anomie is

. . .the state where large numbers of individuals are in serious degree lacking in the kind of integration with stable institutions which is essential to their own personal stability and the smooth functioning of the social system. . . .The typical reaction of the individual is. . .insecurity (1954:125).

The specific dimension variable uncovered by factor analysis of items relating to New Left Idealism thus may be described as a measure of anomie, or a state of lack of integration with stable institutions, characterized by feelings of discontent or insecurity. Again, the term "New Left Idealism" will be retained to name this dimension variable. The specific content of the variable should be kept in mind.

The definition of all dimension variables and the items selected to measure them have now been compared. In each case satisfactory congruence between them was considered to exist.

#### 11. Combination and Weighting of Selected Items

As described in sections 6-11, items were selected to represent the seven factors or dimension variables of this research. Combina-

tion of these items was considered desirable, as has been explained earlier. The method of combining items used in this research is the method of "composite estimates" and is described by Rummel as follows:

An approach highly recommended by Cattell. . .and often employed involves selecting a group of variables to represent a factor and summing their values for each case. This sum is then the factor score estimate (1970:441).

Rummel also indicates that a variable's factor loading may be used to weight the variable's contribution to the factor estimate (1970:441). Why is weighting necessary? As the factor loadings indicate, some items measure a particular dimension variable better than others. E.g. item B4 in Table 6 with a loading of .69, measures Orthodox Belief better than item B3, which has a loading of .53. If these items were combined by summation without some form of weighting, item B3 would have the same weight in determining the dimension variable as item B1. This would introduce an unwanted distortion. Weighting corrects these distortions and weighted summations of item values more accurately represent the dimension variables. In the present research, factor scores were computed for each case on each of the dimension variables by multiplying each selected item by its factor for loading<sup>20</sup> as a weight or constant multiplier of item values, summing the resultant products of item values and punching the summations on a new set of computer cards, along with selected control variables, for hypothesis testing and further study. It is felt that this procedure resulted in data which accurately indicates the relative importance of each item and furnishes satisfactory weighted summations to represent the seven dimensions of this research.

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<sup>20</sup>The items and the factor loading of each item used for weighting are shown in Tables 7 and 9.

## 12. Summary

This chapter has explained the research design of the present study by presenting a description of: methods used in pretesting and improving the survey instrument, the sample population surveyed and the method of survey, and techniques used in selecting items for further study. In addition such topics as validity, reliability, criteria for selection of items and the method of combining and weighting items were discussed. Results of various factor analyses were presented, Hypothesis testing may now be considered.

## CHAPTER 4

### FINDINGS AND INTERPRETATIONS

#### 1. Introduction

This research asks the question, "Does religious commitment promote the stability of society?" In the approach to this question ten specific hypotheses were stated. The method used to measure relationships and test the hypotheses was to compute correlation coefficients for the entire sample and for specific subgroups. Mean scores for each subgroup on each control variable were also computed. The findings are presented in this chapter.

Section 2 describes the findings relating to hypothesis testing for the sample population. Sections 3-10 report findings relating to various subgroups. Sections 11-13 describe the results of using multiple regression analysis to determine the relative salience of the variables in predicting or accounting for the variance found in the dependent variables. Section 13 also presents a model of the linkages between the variables and Traditional Morality. Section 14 summarizes mean scores for the subgroups on each dimension variable and Section 15 describes patterns of subgroups found to be associated with the five independent variables.

#### 2. Evaluation of the Hypotheses

This section describes the findings from testing all ten specific hypotheses, using the total sample population. The theory being tested is stated in the form of the general hypothesis, i.e., various dimensions of religious commitment promote the stability of society. It has been argued by Nottingham and others that religion promotes

the stability of society. If this is true, and if religion as it is currently understood and practiced has been measured with sufficient accuracy in this research, then the general hypothesis may be expected to be found true.

More specifically, it has been hypothesized that five specific dimension variables of religion, i.e., Orthodox Belief, Ethical Belief, Ritual Involvement, Religious Experience, and Religious Knowledge, will be found to have positive relationships to the dimension variable; Traditional Morality, and negative relationships to the variable, New Left Idealism. The criterion for acceptance of the general hypothesis is that evidence for at least six of the specific hypothesis shall be found.

Table 10 shows that evidence is found to support only one of the ten specific hypotheses. A correlation coefficient of .144 was found to exist between Orthodox Belief and Traditional Morality. Surprisingly, a negative relationship of  $-.159$  was found where it was not expected, between Religious Knowledge and Traditional Moralism. The magnitude of these two  $r$ 's is high enough to indicate significance of their corresponding relationships but low enough to describe them only as weak.

A judgment may be made at this point concerning the general hypothesis. Since evidence to support at least six of the specific hypotheses was required to support the general hypothesis, and since evidence for only one specific hypothesis was found, the general hypothesis is rejected. Only one dimension variable of religious commitment appears to promote the stability of society in the sample population tested. In fact, it appears that whatever effect that



TABLE 10  
CORRELATION COEFFICIENTS BETWEEN  
THE INDEPENDENT AND DEPENDENT VARIABLES  
(N equals 200)

INDEPENDENT VARIABLES	DEPENDENT VARIABLES	
	TRADITIONAL MORALISM	NEW LEFT IDEALISM
ORTHODOX BELIEF	(.144)	-.015
ETHICAL BELIEF	.006	.074
RITUAL INVOLVEMENT	.019	-.022
RELIGIOUS EXPERIENCE	-.041	.031
RELIGIOUS KNOWLEDGE	(-.159)	-.010

Any r equal to or greater than .117 is significant at the .05 level of probability. Significant r's are shown in parentheses.

Note: Specific hypotheses 1 - 5 predicted positive r's of at least .10 between the independent variables and Traditional Morality. Specific hypotheses 6 - 10 predicted negative r's of at least -.10 between the independent variables and New Left Idealism.

dimension variable, Orthodox Belief, has upon Traditional Morality, it is offset by a second dimension variable, Religious Knowledge, which has negative correlations with Traditional Morality.

At this point, consider the relationship which was found between Orthodox Belief and Traditional Morality. A scattergram of these two variables indicates that score values on Orthodox Belief tend to covary generally with score values on Traditional Morality. Of the 115 respondents who have high scores on Orthodox Belief, a total of sixty-five or fifty-seven percent were found to have high scores on Traditional Morality, while among those who have low scores on

Orthodox Belief, forty-six or fifty-four percent have low scores on Traditional Morality.<sup>21</sup> The correlation coefficient for the total sample on this relationship is .144, which is significant at the .05 level of probability.

It is important to note that an  $r$  of .144 means that only two percent of the variance in the dependent variable can be explained by the independent variable.<sup>22</sup> Therefore, while the value discovered may be statistically significant, yet its explanatory power is quite limited. In this case, while two per cent of the variance in the dependent variable is explained by its relationship to Orthodox Belief, ninety-eight per cent is left unexplained.

What meaning does the relationship have which was discovered between Orthodox Belief and Traditional Moralism? Section 10 of Chapter 3 explains that the Orthodox Belief scale is composed of four items measuring degree of certainty in God's existence, the divinity of Jesus, the literal truth of Biblical miracles, and the existence of the Devil, while the Traditional Morality scale measures the degree of desire to maintain the stability of society and to move upward in status. Thus, a mild relationship exists between belief or non-belief in orthodox Christian doctrines and the degree of desire to maintain the stability of society and to move upward in status. This kind of

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<sup>21</sup>Scales were divided into low and high by dividing the sample at the mean, in each case.

<sup>22</sup>This is derived from knowledge that the square of  $r$ , or  $r^2$ , gives the proportion of the total variance in a variable which is associated with the variance in another variable.  $r^2$  is called the coefficient of determination (Guilford, 1965:379), and also the proportion of variance (Cohen, 1969:75). When  $r=.144$ ,  $r^2=.02$ .

relationship is judged to uphold the general hypothesis. However, since it is the only one of ten specific hypotheses which presents evidence for the general hypothesis, it is considered, by itself, insufficient evidence that religious commitment promotes the stability of society.

Although the relationship discovered between Religious Knowledge and Traditional Morality was found to be inverse, the direction opposite from that predicted by the specific hypothesis; it may be considered, also. Of the 101 respondents who have high scores on Religious Knowledge, a total of fifty-three or fifty-two percent have low scores on Traditional Morality, while among those who have low scores on Religious Knowledge, a total of fifty-eight or fifty-nine per cent have high scores on Traditional Morality.<sup>23</sup> In this case, the relationship ( $-.159$ ) means that only two and one-half per cent of the variance in the dependent variable is explained by Religious Knowledge.<sup>24</sup> Thus, ninety-seven and one-half per cent of the variance is left unexplained.

What does the inverse relationship between Religious Knowledge and Traditional Morality mean? It will be recalled that the Religious Knowledge scale measures the degree of respondents actual knowledge of Biblical statements and names. Thus, it may be said that as the degree of knowledge of the Bible decreases, the degree of desire to maintain the stability of society and to move upward in status increases. A scattergram of these two variables indicates that the covariance is

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<sup>23</sup> Scores on the Religious Knowledge scale were well dispersed. Only one respondent of 200 answered all twelve sub-items correctly!

When  $r = -.159$ ,  $r^2 = .025$ . See footnote 22.

slightly more pronounced among respondents who had scores lower than the mean on Biblical knowledge than those who had scores above the mean. This inverse relationship might be explained if one finds that Religious Knowledge covaries with the degree of education in general; for example, or some other variable. These possibilities will be explored in later sections.

It was found that Ethical Belief, Ritual Involvement, and Religious Experience have very weak relationships to Traditional Morality. These  $r$ 's are judged insignificant. It was also found that all five independent dimensions variables have very weak and insignificant relationships to New Left Idealism. Various dimension variables of religious commitment apparently have little or no relationship to attitudes either supporting or denying this type of radical political philosophy.

Some explanation seems called for. Why does religious commitment appear to have such a low degree of covariance with the dependent variables? Additional evidence must be sought in the data. Elaboration techniques have been used to test the hypotheses further.

### 3. Application of Control or Background Variables

When relationships are discovered between independent and dependent variables, it is customary to apply various controls to determine whether the relationship is real or may be due to the influence other variables have, i.e., background variables such as sex, age, etc. In this case, only two relationships were found, and one of these, that between Religious Knowledge and Traditional Moralism, was not in the expected direction. Further examination of both of these relationships may help clarify more precisely the meaning of

these relationships.

The researcher intent upon the pursuit of patterned relationships between phenomena may also seek to discover suppressed relationships hidden within the data. Thus, as the last section indicates, eight of the ten relationships tested were considered very weak and insignificant. It is possible that the application of control variables will reveal relationships within the data that actually support the hypotheses, but which were hidden by the controls. It seems worthwhile to pursue this possibility.

The approach will be to consider each control variable in turn and report the results of testing the ten specific hypotheses. Controls for sex, age, education, rural/urban, social class, and religious affiliation will be discussed.

#### 4. Controlling For Sex

Religious commitment in contemporary American society is, to a large extent, still contingent on the ascribed characteristics (e.g., sex) of the individual (Glock, Ringer and Babbie, 1967:41). It is therefore expected that the degree to which religious commitment affects other personal commitments may be affected by sexual differences between persons. Controlling for sex is one way that these relationships may be assessed. While any person may be religiously committed in the various ways by which such commitment has been measured in this research, women may generally be expected to exhibit generally higher degrees of religious commitment. Glock, Ringer and Babbie indicate this may be due to the greater status deprivation of women in our society and that women may derive from religion some of the rewards



not received from the larger society (1967:106).<sup>25</sup>

Table 11 lists the mean scores for men and women and for the total sample on all seven dimension variables. As the table indicates, women had higher mean score values than men on each dimension variable. This confirms evidence found by others that women rank generally higher than men on religious commitment. However, so far as is known, no studies have before shown that this is true for all five of the dimension variables of religious commitment.

When mean score values of the dependent variables are inspected, women are shown to rank higher than men on both Traditional Moralism and New Left Idealism. This appears inconsistent if these measures are truly opposites. One would perhaps expect women to rank higher than men on Traditional Morality, but why do they rank higher on New Left Idealism? Perhaps the women respondents of the sample population do not perceive that Traditional Morality and New Left Idealism are actually opposites. If this is true, then one might expect a low correlation between these two variables among women. This possibility was tested and the correlation coefficient was found to be  $-.096$ , less than a weak relationship. The same test was run for men and the  $r$  was found to be  $-.41$ , a moderate relationship. Thus, whereas men respondents apparently hold attitudes which place Traditional Morality and New Left Idealism in opposition, women do not.

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<sup>25</sup> Glock, Ringer and Babbie state: "It would appear then that those characteristics which are most closely associated with more intense church involvement are at the same time, least valued by the general society." The characteristics tested by them and found to be relevant are sex, age, family status, and social class. Thus, older lower class women with no children or spouse at home are most likely to be religiously committed. On the other hand, the young rich father is least likely to be predisposed to be religiously involved.

TABLE 11

MEAN SCORES ON THE DIMENSION  
VARIABLES, CONTROLLING FOR SEX\*

Dimension Variables	Possible Range of Scores	Total Sample	Men	Women
Orthodox Belief	3.46-17.32	5.27	6.22	<u>4.76</u>
Ethical Belief	1.93-13.37	5.54	5.81	<u>5.39</u>
Ritual Involvement	1.20-8.40	4.16	4.74	<u>3.85</u>
Religious Experience	2.59-18.13	8.56	9.46	<u>8.08</u>
Religious Knowledge	.74-5.18	3.00	3.03	<u>2.98</u>
Traditional Morality	1.24-8.68	5.37	5.44	<u>5.33</u>
New Left Idealism	1.81-12.67	7.67	7.94	<u>7.53</u>

Number of Men - 69

Number of Women - 131

\* For all means shown, the lower the scores, the higher the score value. The higher mean values are underlined.

This might be explained as follows. Women may feel status deprivation more than men and therefore wish to improve their status more. Therefore they make higher scores on Traditional Morality, a measure of status-striving (as well as desire for the stability of society). Women may also feel more keenly than men the injustices of society involving their own status deprivation, and therefore make higher scores on New Left Idealism. Thus, their "underdog" position may cause them to perceive little or no inconsistency between

the two dependent variables. On the other hand, men respondents may feel they have more to protect and thus perceive an opposition between status striving and New Left Idealism. Further research would be required to determine the accuracy of this hypothesis.

To ascertain the degree to which the sex of respondents affects the hypotheses, the sample was divided and correlation coefficients for all ten specific hypotheses were computed separately for men and women. Table 12 shows the resultant  $r$ 's.

Considering first the resultant relationships between Orthodox Belief and Traditional Moralism, women show a slightly stronger relationship than men, but the difference is not great, since both  $r$ 's indicate weak relationships. Even though the  $r$  for men of .12 is not significant, it appears not to be the result of chance alone. As in the total sample, both men and women show evidence for the hypothesis. Sex apparently has little effect upon the relationship discovered.

Examining now the relationship between Religious Knowledge and Traditional Morality, both men and women show the inverse relationship between these variables found in the total sample. In this case, men show a slightly higher correlation than women, although the size of the sample of men pulls it below the  $r$  required for significance. Although, it seems accurate, sex apparently affects the relationship little.

A weak inverse relationship between Religious Experience and Traditional Morality also appears among women. This is not significant, however, and may be due to chance. No other relationships appears as evidence for specific hypotheses 1-5.

Turning now to inspect Table 12 further, a relationship has

TABLE 12  
CORRELATION COEFFICIENTS BETWEEN  
THE INDEPENDENT AND DEPENDENT VARIABLES,  
CONTROLLING FOR SEX\*

INDEPENDENT VARIABLES	DEPENDENT VARIABLES			
	Traditional Moralism		New Left Idealism	
	Men	Women	Men	Women
Orthodox Belief	<u>12</u>	( <u>16</u> )	-09	00
Ethical Belief	-05	03	01	<u>10</u>
Ritual Involvement	-05	05	-01	-07
Religious Experience	03	<u>-11</u>	08	-04
Religious Knowledge	<u>-19</u>	(-15)	(23)	(-16)

Number of Men - 69. For significance at the .05 level,  $r$  must equal .20.

Number of Women - 131. For significance at the .05 level,  $r$  must equal .15.

Significant  $r$ 's are shown in parentheses. Other  $r$ 's which show at least a weak relationship of .10 are underlined.

\* Decimals are deleted.

emerged between Religious Knowledge and New Left Idealism for both men and women. These relationships were suppressed in the findings for the total sample, apparently because the differences in the direction of each counteracted each other. Men show a significant positive relationship of .23 while women show a significant negative relationship of -.16. Even though these are weak relationships, they were present but hidden in the total sample  $r$  of -.01. Sexual differences are found to suppress significant hidden relationships between Religious Knowledge and New Left Idealism. Among men, as knowledge

of the Bible increases, the desire to restructure society increases, yet among women, it decreases.

One other weak relationship emerged among women, indicated by an  $r$  of .10 between Ethical Belief and New Left Idealism. Among women, but not among men, as the desire to do good for others to please God increases, so does the desire to restructure society. This relationship seems questionable, however, because of its weakness and lack of significance. No other relationship emerged between the independent variables and New Left Idealism when controlled for sex. Sex appears to be an important suppressor variable, nevertheless.

## 5. Controlling for Age

Although age differences in the sample range over only four years, which is small compared to the span of life, these are important years in development. It is possible that the degree to which religious commitment affects other personal commitments may be affected by age differences. To test this possibility the sample was divided into two age groups: those 17 or 18 and those 19 or 20 years of age. Table 13 lists the mean scores for the total sample and for younger and older respondents on all seven dimension variables.

Younger respondents have higher mean score values on Orthodox Belief, Ritual Involvement, and Religious Experience than older respondents, while the latter show higher score values on Ethical Belief and Religious Experience. Neither group appears to differ from the mean very greatly. Differences on the dependent variables appear consistent. Older respondents have higher mean score values on Traditional Morality but lower mean scores on New Left Idealism. That both older and younger students perceive an opposition between



TABLE 13  
MEAN SCORES ON THE DIMENSION VARIABLES,  
CONTROLLING FOR AGE\*

Dimension Variables	Range of Scores	Total Sample	Younger (17,18)	Older (19,20)
Orthodox Belief	3.46-17.32	5.27	<u>5.18</u>	5.45
Ethical Belief	1.93-13.37	5.54	5.67	<u>5.24</u>
Ritual Involvement	1.20-8.40	4.16	<u>4.05</u>	4.40
Religious Experience	2.59-18.13	8.56	<u>8.40</u>	8.91
Religious Knowledge	.74-5.18	3.00	3.07	<u>2.84</u>
Traditional Morality	1.24-8.68	5.37	5.41	<u>5.27</u>
New Left Idealism	1.81-12.67	7.67	<u>7.50</u>	8.05

Number of Younger - 139

Number of Older - 61

\* For all means shown, the lower the scores, the higher the value, The higher mean values are underlined.

these variables is evidenced by r's of  $-.21$  and  $-.23$  when these variables are measured among these groups, separately. Age is apparently a factor associated with variables measuring attitudes toward the stability of society.

Table 14 shows the results of hypothesis testing when younger and older students were divided and computed separately. Looking first at the one specific hypothesis which was upheld in the total sample, a moderate and significant relationship is found between Orthodox

TABLE 14  
CORRELATION COEFFICIENTS BETWEEN  
THE INDEPENDENT AND DEPENDENT VARIABLES,  
CONTROLLING FOR AGE\*

INDEPENDENT VARIABLES	DEPENDENT VARIABLES			
	Traditional Moralism		New Left Idealism	
	Younger	Older	Younger	Older
Orthodox Belief	06	(34)	04	<u>-19</u>
Ethical Belief	-02	03	07	<u>12</u>
Ritual Involvement	05	-03	-04	-01
Religious Experience	-05	-01	06	-07
Religious Knowledge	(-15)	<u>-19</u>	-04	<u>13</u>

Number of Younger = 139. For significance at the .05 level, r must equal .14.

Number of Older = 61. For significance at the .05 level, r must equal .21.

Significant r's are shown in parentheses. Other r's which show at least a weak relationship of .10 are underlined.

\* Decimals are deleted.

Belief and Traditional Morality among older students (r is .34), but only a very weak (or no) relationship remains among younger students. Age, therefore, apparently is a factor which helps to account for the relationship between Orthodox Belief and Traditional Morality. Whereas both men and women had r's not greatly different than the r of .14 for the total sample, older students differed from this by a larger degree. Age appears to be a more important factor than sex, therefore, in predicting the hypothesized relationship.

When r's for older and younger respondents are examined for the

relationship between Religious Knowledge and Traditional Morality, both groups retain the inverse relationship discovered in the total sample. While younger respondents have a significant relationship, older ones do not--due to the small sample size, yet the latter's  $r$  of .19 approaches significance at the .05 level of probability. No relationships emerged to support specific hypotheses 2-4, controlling for age.

Considering hypotheses 6-10 when controlled for age, however, an inverse relationship was uncovered between Orthodox Belief and New Left Idealism among older students with an  $r$  of  $-.19$ , which is in the direction predicted. This relationship is rather weak and not quite significant, but it may be said that age tends to suppress a mild inverse relationship between Orthodox Belief and New Left Idealism, since younger students show no such relationship while older students do.

Table 14 also indicates two other relationships involving Ethical Belief, Religious Knowledge and New Left Idealism. They are positive and mild or weak relationships, but their low  $r$ 's indicate they may have occurred by chance. No other relationships emerged in this area.

#### 6. Controlling for Education

Education was measured in two ways. The survey instrument asked respondents to indicate whether they were enrolled in their first quarter at the university or not, as well as academic class (freshmen, etc.). It was found that of the 200 total respondents, 133 were first quarter students.

Consequently, tests were run to discover whether the first method of measuring education mentioned above was better than the second

method. When the two measures of education were correlated with all seven dimension variables, quarter in school was found to have slightly higher  $r$ 's than academic class. It was decided, therefore, to use quarter in college as a measure of education. Thus all students are ranked either "first quarter" or "not first quarter."

Although Demerath and Lutterman found that among student respondents studied, "the university experience in general" has little "overall impact on political values and perceptions" (1969:132), the effect of education upon student attitudes may still have an important socializing influence upon college students, as suggested by Talcott Parsons.

The problems of students in the system of higher education can be examined within the more general context of the social organization of learning. Learning, in this sense, includes two basic processes: the process of assimilating the cognitive content of subject matter and methods of dealing with cognitive problems; and the process of internalizing the values and norms of the social systems of reference as part of the non-cognitive, if not non-rational, structure of personalities. The latter process is what is ordinarily called socialization. . .the two processes are . . .intimately intertwined. . .(1970: 32).

Thus, students are socialized in a process whereby they "internalize" the values and norms of the "social systems of reference." "Internalize" is defined by change in the "noncognitive, if not nonrational, structure of personalities."

If students of the sample under study have internalized the values and norms of American society, and if Traditional Morality in this research represents those values and norms, and further, if the process of doing so takes place during college; then there should be a difference in the mean score values of first quarter and other students upon the dimension variable Traditional Morality.

Looking now at Table 15, no difference in mean scores between

TABLE 15  
MEAN SCORES ON THE DIMENSION VARIABLES,  
CONTROLLING FOR EDUCATION\*

Dimension Variables	Range of Scores	Total Sample	First Quarter	Not First Quarter
Orthodox Belief	3.46- 17.32	5.27	<u>5.24</u>	5.32
Ethical Belief	1.93- 13.37	5.54	5.60	<u>5.41</u>
Ritual Involvement	1.20- 8.40	4.16	<u>4.09</u>	4.30
Religious Experience	2.59- 18.13	8.56	8.59	<u>8.49</u>
Religious Knowledge	.74- 5.18	3.00	3.12	<u>2.76</u>
Traditional Morality	1.24- 8.68	5.37	5.37	5.37
New Left Idealism	1.81- 12.67	7.67	<u>7.51</u>	7.99

Number of First Quarter - 133

Number Not First Quarter - 67

\* For all means shown, the lower the scores, the higher the value.  
The higher mean values are underlined.

the two groups appears on mean score values for Traditional Morality. No evidence is found here to uphold Parsons' contention for the socialization of students as a result of higher education. However, when one looks at mean score values for New Left Idealism, a socializing influence is noted. First quarter students rank higher on discontent with the existing social order than students more advanced in the university experience. This is in the direction predicted by Parsons, who states:



College students are emancipated from diffuse and equalitarian loyalties such as the family and, more importantly, peer solidarities and develop higher level capacities for differential achievement for self and others along with acceptance of functionally necessary authority related to such achievement (1970:1)

Students entering the university for the first quarter apparently hold more "diffuse and equalitarian loyalties" than more advanced students who are more socialized for "differential achievement" and for acceptance of authority necessary for the functioning of society, although the latter phrase seems to be more congruent with the variable Traditional Morality than the variable New Left Idealism. Parsons' contention for the socialization of students is therefore partially upheld. Students advanced past the first quarter are apparently "tamed" for the smooth functioning of the university and of society.

Inspection of mean scores for the independent variables reveals that younger students have higher values on Traditional Morality and Ritual Involvement than older students. Among the latter, however, higher values are noted on the other three variables. Perhaps it may be said that the university experience apparently is associated with a decrease in orthodoxy and worship attendance, but that it is also associated with an increase in Biblical knowledge, feeling close to the supernatural and religiously ethical belief.<sup>26</sup>

Table 16 gives the results of hypothesis testing when first quarter and more advanced students are divided and computed separately. Considering first the covariance between Orthodox Belief and Traditional Morality, the relationship uncovered in the total sample disappears

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<sup>26</sup> This may help to ease the apprehension of some persons who fear that the university will hurt the religion of students. Again, it may not.

TABLE 16  
CORRELATION COEFFICIENTS BETWEEN  
THE INDEPENDENT AND DEPENDENT VARIABLES,  
CONTROLLING FOR EDUCATION\*

INDEPENDENT VARIABLES	DEPENDENT VARIABLES			
	Traditional Moralism		New Left Idealism	
	First Quarter	Not First	First Quarter	Not First
Orthodox Belief	06	(35)	02	<u>-11</u>
Ethical Belief	-02	06	<u>11</u>	02
Ritual Involvement	-01	08	00	-09
Religious Experience	-09	08	05	-01
Religious Knowledge	(-19)	<u>-11</u>	04	-04

Number of First Quarter - 133. For significance at .05 level, r must equal .14 or greater.

Number Not First Quarter - 67. For significance at .05 level, r must equal .20 or greater.

Significant r's are shown in parentheses. Other r's which show at least a weak relationship of .10 are underlined.

\* Decimals are deleted.

among first quarter students. Among students, not first quarter, a moderate relationship emerges as it did for older students. It is also significant. Both education and age appear to be important factors in the covariance found in the relationship.

When r's for the two groups are inspected for Religious Knowledge and Traditional Morality, both first quarter and more advanced students show covariance not greatly different than that for the total sample. Education has apparently little effect on this relationship. No other relationships emerged on the left side of the table.

Considering Table 16 again and examining the  $r$ 's for relationships between the independent variables and New Left Idealism, two weak relationships appear. An  $r$  of  $-.11$  appears among not first quarter respondents between Orthodox Belief and the dependent variable. It is in the predicted direction, but lacks significance. Judged even more likely to be the result of chance is a relationship of  $.11$  between Ethical Belief and New Left Idealism. No significant relationships appear between the independent variables and New Left Idealism when controlled for education.

#### 7. Controlling for Rural/Urban

The survey instrument asked respondents to indicate the kind of community lived in for the longest time while growing up and offered seven choices ranging from "rural farm, village (under 2,500 persons)" to "suburb of a large city." The seven categories were collapsed into two categories, rural and urban, using a town size of 10,000 persons as a cut-off point. Thus, original categories one and two made one group of respondents considered rural ( $n=117$ ), and original categories three through seven made a group of respondents considered urban ( $n=83$ ). Mean scores were computed for these two groups on each dependent variable and these appear in Table 17. Collapsing categories was done to simplify interpretation.

When Table 17 is inspected rural respondents are found to have higher mean score values on all dimension variables than are urban respondents. The same consistency was found when sex was used as the control and women were found to score consistently higher than men.

TABLE 17  
MEAN SCORES ON THE DIMENSION VARIABLES,  
CONTROLLING FOR RURAL/URBAN\*

Dimension Variables	Range of Scores	Total Sample	Rural	Urban
Orthodox Belief	3.46-17.32	5.27	<u>4.71</u>	6.05
Ethical Belief	1.93-13.37	5.54	<u>5.14</u>	6.09
Ritual Involvement	1.20-8.40	4.16	<u>3.80</u>	4.67
Religious Experience	2.59-18.13	8.56	<u>7.69</u>	9.78
Religious Knowledge	.74-5.18	3.00	<u>2.89</u>	3.15
Traditional Morality	1.24-8.68	5.37	<u>5.28</u>	5.49
New Left Idealism	1.81-12.67	7.67	<u>7.47</u>	7.96

Number of Rural - 117

Number of Urban - 83

\* For all means shown, the lower the scores, the higher the value. The higher mean values are underlined.

This consistency was not present among the variables when controlled for age or education.<sup>27</sup>

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<sup>27</sup>No previous research was found in which the rural/urban variable was used as a control. Its importance is evident by the consistently higher scores found among rural respondents. Perhaps further research would show that this variable is as important in creating feelings of status deprivation as those variables found to be important by Glock, Ringer and Babbie. See footnote 25.

Considering the dependent variables, rural respondents are found to have higher mean score values than urban on both Traditional Morality and New Left Idealism. This apparent inconsistency was also found when mean scores of men and women were compared. In that case, it was found that women apparently do not perceive any inconsistency between Traditional Morality and New Left Idealism. This same condition apparently exists among rural respondents, since an  $r$  of  $-.129$  is found when the two dependent variables are correlated. Urban respondents, however, exhibit a considerably higher relationship,  $(-.42)$  an indication they perceive, either consciously or unconsciously, an opposition between the dependent variables. Other factors are at work to create these differences, but further research would be necessary to locate them.

Table 18 shows the  $r$ 's resulting when rural and urban respondents are divided and the hypotheses tested. Rural respondents are found to have an  $r$  of  $.17$  when Orthodox Belief and Traditional Moralism are correlated, a significant but weak relationship of about the same magnitude as that found among women. Among urban respondents, however, the relationship disappeared. Thus the rural/urban variable has some effect upon the relationship discovered between the variables, but apparently not as much as education or age.

When covariance between Religious Knowledge and Traditional Moralism is considered,  $r$ 's were found of the exactly the same magnitude when other controls were applied, i.e., sex and age ( $-.15$  for urban and  $-.19$  for rural), and is similar to that for education (i.e.,  $-.11$  and  $-.19$ ). These controls all vary little from the  $r$  of  $-.16$  found for the total sample, and are thus all considered to have little effect



TABLE 18  
CORRELATION COEFFICIENTS BETWEEN  
THE INDEPENDENT AND DEPENDENT VARIABLES,  
CONTROLLING FOR RURAL/URBAN\*

INDEPENDENT VARIABLES	DEPENDENT VARIABLES			
	Traditional Moralism		New Left Idealism	
	Rural	Urban	Rural	Urban
Orthodox Belief	(17)	08	00	<u>-11</u>
Ethical Belief	-01	-02	08	00
Ritual Involvement	03	-03	-01	<u>-11</u>
Religious Experience	-07	-07	04	-07
Religious Knowledge	(-19)	<u>-15</u>	-05	00

Number of Rural - 117 For significance at .05 level, r must equal .15 or greater.

Number of Urban - 83 For significance at .05 level, r must equal .18 or greater.

Significant r's are shown in parentheses. Other r's which show at least a weak relationship of .10 are underlined.

\* Decimals are deleted.

upon the covariance of these two variables. The r's for hypotheses 2-4 are too low to say any relationship exists in the three sets of variables.

When r's for hypotheses 6-10 are inspected, two weak relationships in the predicted direction emerge, those between Orthodox Belief, Ritual Involvement and New Left Idealism. These relationships lack significance, however. No other relationships here emerged.

## 8. Controlling for Social Class

The method for assigning respondents to a social class was described in the last chapter. Five categories were used to classify respondents, 1 (upper) to 5 (lower). Before computing mean scores for social class, the five classes were collapsed into three categories: I, composed of classes 1 and 2; II, composed of class 3; and III, composed of classes 4 and 5. The order is retained, i.e., I is upper, II is middle, and III is lower. The terms "upper", "middle", and "lower" may be compared to similar classes in the larger society, but the exact degree to which this may be done is not clear, since Hollingshead's measure of social class gives no clue to this kind of comparison and the concepts have not been defined in a standard way by sociologists, although Warner's six-class typology is often accepted (Horton and Hunt, 1968:247). It seems better in the present case to use simply Classes I, II, and III as referent terms to make clear that our categories may not correspond exactly to upper, middle and lower classes in the larger society.

When mean score values are inspected in Table 19, Class III respondents score higher than the other two classes on Orthodox Belief and Ethical Belief. Curvilinear relationships are evident between social class and Ritual Involvement and Religious Experience. Class II respondents score higher on these variables in each case. Class I respondents rank higher on Religious Knowledge than the other two classes.

Class III respondents show higher scores on both Traditional Morality and New Left Idealism. This same phenomenon was noted before when sex and rural/urban differences were measured. Women and rural

TABLE 19

MEAN SCORES ON THE DIMENSION VARIABLES,  
CONTROLLING FOR SOCIAL CLASS\*

Dimension Variables	Range of Scores	Total Sample	Class		
			III	II	I
Orthodox Belief	3.46-17.32	5.27	<u>4.87</u>	<u>5.36</u>	5.82
Ethical Belief	1.93-13.37	5.54	<u>5.47</u>	<u>5.51</u>	5.69
Ritual Involvement	1.20-8.40	4.16	4.28	<u>4.05</u>	<u>4.09</u>
Religious Experience	2.59-18.13	8.56	<u>8.37</u>	<u>8.17</u>	9.38
Religious Knowledge	.74-5.18	3.00	3.00	<u>3.03</u>	<u>2.95</u>
Traditional Morality	1.24-8.68	5.37	<u>5.28</u>	<u>5.30</u>	5.61
New Left Idealism	1.81-12.67	7.67	<u>7.38</u>	<u>7.72</u>	8.11

Number of Class III - 86, Number of Class II - 64, Number of Class I - 50

\* For all means shown, the lower the scores, the higher the value. The higher mean values are underlined by \_\_\_\_ (first), and \_\_\_\_ (second)

respondents were found to have low correlation coefficients on these two variables, while men and urban respondents had high  $r$ 's. This was interpreted to mean that the former perceive little difference between the two variables due to their status deprivation. A similar test was run for each of the three classes. A low  $r$  of  $-.09$  was found for Class II respondents, while Class III and Class I showed  $r$ 's of  $-.34$  and  $-.26$ , respectively. Thus, only "middle" class respondents perceive

little difference between Traditional Morality and New Left Idealism.

What can be said, then, about Class III respondents, who have the highest scores on Both Traditional Morality and New Left Idealism, and yet still understand that a difference exists between the two attitudes, as shown by their high  $r$  of  $-.34$ ? Perhaps it can be said that they are more realistic, like Class I; but, unlike Class I, Class III respondents are more serious about being both "traditionally" moral and holding anti-establishment attitudes. This same pattern was found to exist in other subgroups only among Methodists and Conservative Protestants. These groups also show high mean scores on both Traditional Morality and New Left Idealism and high  $r$ 's on their relationship.

In general, it may be said that different social classes apparently prefer expressing religious commitment in different modes. While Class I respondents know the Bible better, Class II respondents attend church, say grace at meals, and seek to feel close to God. Class III respondents prefer belief as a mode of expression, since they have higher scores on both Orthodox and Ethical Belief.

All ten hypotheses were again tested, controlling for social class. The three groups were divided and  $r$ 's were computed for each group (Table 20). Sample sizes made significance more difficult to obtain, but several relationships were found. Class III respondents were found to have a significant but weak relationship between Orthodox Belief and Traditional Morality ( $r=.24$ ). Class II also has a weak but insignificant  $r$  of  $.13$ , but among Class I respondents, the relationship disappears. Social class is thus seen to have a definite effect upon the relationship discovered in the total sample, apparently greater than

TABLE 20  
CORRELATION COEFFICIENTS BETWEEN  
THE INDEPENDENT AND DEPENDENT VARIABLES,  
CONTROLLING FOR SOCIAL CLASS\*

INDEPENDENT VARIABLES	DEPENDENT VARIABLES					
	Traditional Morality			New Left Idealism		
	III	II	I	III	II	I
Orthodox Belief	(24)	<u>13</u>	-01	<u>-17</u>	(32)	<u>-15</u>
Ethical Belief	00	-06	06	<u>17</u>	<u>20</u>	<u>-13</u>
Ritual Involvement	<u>15</u>	<u>-13</u>	00	<u>11</u>	<u>18</u>	(-36)
Religious Experience	<u>-10</u>	00	-05	-07	(31)	<u>-10</u>
Religious Knowledge	(-19)	<u>-20</u>	-05	<u>15</u>	-07	<u>-16</u>

Number - Class III - 86. For significance at .05 level, r must equal .18 or greater.

Number - Class II - 64. For significance at .05 level, r must equal .21 or greater.

Number - Class I - 50. For significance at .05 level, r must equal .24 or greater.

Significant r's are shown in parentheses. Other r's which show at least a weak relationship of .10 are underlined.

\* Decimals are deleted.

the previously mentioned controls. The relative salience of social class when compared with other variables is discussed in Section 10.

Considering next the effect of social class upon the inverse relationships found in the total sample between Religious Knowledge and Traditional Morality ( $r = -.16$ ), weak inverse relationships exist among Classes III and II, but the relationship disappears in Class I. While the r of  $-.19$  for Class III is significant, the r of  $-.20$  for



Class II is not quite so. Social class apparently has a bearing upon this relationship, also.

In Table 20 relationships also emerge between Ritual Involvement and Traditional Morality when controlled for social class. Class III respondents show an  $r$  of .15, indicating a weak relationship, but Class II respondents have an  $r$  of  $-.13$ , indicating an inverse weak relationship between the variables. Both  $r$ 's lack significance, however.

A surprising number of relationships emerge when other specific hypotheses are tested controlling for social class. It will be remembered that inverse relationships were predicted for specific hypotheses 6-10, indicating that it is expected that commitment to New Left Idealism will decrease as religious commitment increases, the latter as measured by each of the independent variable scales. This was found to occur among Class III and I respondents when Orthodox Belief and New Left Idealism are compared, but among Class II respondents, Orthodox Belief apparently covaries directly with New Left Idealism. This effect among Class II respondents is great enough to counteract the relationships which occur among Classes III and I in the total sample. The  $r$  of .32 among Class II respondents on this relationship is significant and has a moderate size effect.<sup>28</sup>

Relationships also emerge between Ethical Belief and New Left Idealism when controlled for social class, but in a slightly different way. In this case, Classes III and II, with weak  $r$ 's of .17 and .20,

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<sup>28</sup> Cohen specifies that  $r$ 's above .30 indicate a "medium effect size" (1970:77), which is here called a "moderate" relationship.

respectively, show direct relationships between the two variables, while Class I, with an  $r$  of  $-.13$ , shows a consistent inverse relationship. Thus only Class I behaves in the predicted manner. Class III has reversed the direction of its covariance from that shown in the previous paragraph. No  $r$ 's here are significant, however.

When Ritual Involvement and New Left Idealism are controlled for social class, relationships again emerge. Class I, with a predicted and significant  $r$  of  $-.36$ , apparently offsets the positive  $r$ 's of  $.11$  and  $.18$  found respectively for Classes III and II. Yet the latter are not considered significant.

Class II again apparently behaves differently than Classes III and I when the relationship between Religious Experience and New Left Idealism is controlled for social class. Class II, with a significant and moderate  $r$  of  $.31$ , not in the predicted direction, offsets the negative weak or very weak negative covariance in Classes I and III.

Relationships emerge between Religious Knowledge and New Left Idealism, also, among Classes III and I. These  $r$ 's are in the opposite direction and offset one another, but are not significant.

Thus social class is found to be an important suppressor variable. When specific hypotheses 6-10 are controlled for social class, weak or medium relationships emerge among the three classes in each case. Only Class I appears consistent in that inverse relationships emerge between the independent variables and New Left Idealism in each case, as predicted. Among Classes III and II, the dimension variables of religious commitment appear to affect respondents differently and in a complicated way. In all cases, however, relationships which exist in the different classes cancel each other out so that they are suppressed

in the total sample. This effect is puzzling but apparently helps to account for absence of relationships in the total sample. This subject will be discussed further in Sections 10 and 12.

## 9. Controlling for Religious Affiliation

The method for assigning respondents to a category of religious affiliation was described in the last chapter. Five categories were used to classify respondents, i.e., Roman Catholic, Conservative Protestant, Methodist, Liberal Protestant, and None (no affiliation). Two Jewish respondents were assigned to the last category. All five categories were used when computing mean score values. These are shown in Table 21.

Consider first the independent variables. In general, Roman Catholics and Conservative Protestants score with higher values than the other three groups on all five variables of religious commitment. Roman Catholics rank higher on Ethical Belief and Ritual Involvement than all other groups, while Conservative Protestants rank higher on Orthodox Belief, Experience, and Knowledge than all other groups. Although in the past Roman Catholics have not stressed knowledge of the Bible in religious education, in this study they ranked higher than Liberal Protestants and Methodists. Note that respondents with no affiliation ranked second in Religious Knowledge.

Why do Roman Catholics and Conservative Protestants score consistently higher on four dimension variables of religious commitment? This same consistency was noted for women and rural respondents. Perhaps all four groups feel more keenly than other comparable groups the status deprivation created by their "underdog" position in the larger society. Commitment to religious belief, practice, experience and

TABLE 21

MEAN SCORES ON THE DIMENSION VARIABLES,  
CONTROLLING FOR RELIGIOUS AFFILIATION\*

Dimension Variables	Range of Scores	Sample Mean Score	Religious Affiliation				
			Rom. Cath.	Cons. Prot.	Meth.	Lib. Prot.	None
Orthodox Belief	2.44-14.64	5.27	5.08(2)	4.08(1)	5.84(4)	5.60(3)	7.57(5)
Ethical Belief	1.91-13.37	5.54	5.23(1)	5.40(2)	5.88(4)	5.41(3)	6.03(5)
Ritual Involvement	1.20-8.40	4.16	3.16(1)	3.56(2)	4.66(4)	4.62(3)	6.48(5)
Religious Experience	2.59-15.54	8.56	8.51(2)	7.96(1)	8.59(3)	8.78(4)	10.33(5)
Religious Knowledge	.74-5.18	3.00	3.10(3)	2.74(1)	3.17(5)	3.13(4)	2.84(2)
Traditional Morality	1.24-8.68	5.37	5.73(5)	5.19(1)	5.26(3)	5.24(2)	5.64(4)
New Left Idealism	1.81-12.67	7.67	7.79(4)	7.57(3)	7.55(1)	7.93(5)	7.55(1)

Number: Roman Catholic - 43                      Liberal Protestant - 32  
 Conservative Protestant - 58                  None - 16  
 Methodist - 51

\* For all means shown, the lower the scores, the higher the value. The higher mean values are indicated by (1), first; (2), second; etc.

Abbreviations: Rom. Cath. - Roman Catholic  
 Cons. Prot. - Conservative Protestant  
 Meth. - Methodist  
 Lib. Prot. - Liberal Protestant  
 None - None

knowledge therefore may offer alternate rewards and status. Whether this is so would require further research.

Table 21 allows one to assess the correctness of assigning the

order given somewhat arbitrarily to the five religious groups, i.e., Roman Catholic, Conservative Protestant, Methodist, Liberal Protestant and None. It seems apparent, when mean scores are inspected, that Methodists and Liberal Protestants should be reversed in the order, since only on Religious Experience is their order correct. The order was not changed, however, for later computations. This probably resulted in slightly lower  $r$ 's in multiple regression analysis, but not in Table 22, since groups were separated when controlled. The effects of measurement error will be discussed in Chapter 4.

Data cards of respondents were separated and  $r$ 's computed for each group to test all ten hypotheses. Results are shown in Table 22. Again sample size affected significance levels, but a number of relationships emerged.

Considering first the covariance between Orthodox Belief and Traditional Moralism, the one specific hypothesis which was found upheld in the total sample, significant relationships were found among Roman Catholics and Conservative Protestants. The  $r$  of .37 for Roman Catholics is the second highest found in hypothesis testing in this research. Considering that Traditional Moralism is congruent with one or two concepts associated with the Protestant Ethic, this is rather surprising. Traditional Moralism consists of items measuring "getting ahead," "working hard" and "maintaining order." Roman Catholic students ranked lowest among the five affiliation categories on mean score values on Traditional Moralism, but among Roman Catholics, score values on Traditional Moralism generally increase with score values on Orthodox Belief. Why the orthodoxy of Roman Catholics covaries with a propensity for status-striving and order-maintaining would require further research.



TABLE 22  
CORRELATION COEFFICIENTS BETWEEN  
THE INDEPENDENT AND DEPENDENT VARIABLES,  
CONTROLLING FOR RELIGIOUS AFFILIATION\*

INDEPENDENT VARIABLES	DEPENDENT VARIABLES									
	Traditional Moralism					New Left Idealism				
	Roman Cath.	Cons. Prot.	Meth.	Lib. Prot.	None	Roman Cath.	Cons. Prot.	Meth.	Lib. Prot.	None
Orthodox Belief	(37)	(22)	<u>-.15</u>	<u>.21</u>	<u>.20</u>	<u>.10</u>	-.02	.05	-.09	<u>-.25</u>
Ethical Belief	<u>.15</u>	<u>.11</u>	-.01	-.11	<u>-.21</u>	.03	(28)	.05	.07	-.08
Ritual Involvement	<u>.15</u>	.07	-.04	-.09	<u>-.10</u>	<u>-.21</u>	<u>.19</u>	-.07	-.08	<u>.12</u>
Religious Experience	<u>.11</u>	<u>-.18</u>	<u>-.21</u>	.05	<u>.30</u>	-.04	<u>.15</u>	<u>.13</u>	-.01	<u>-.37</u>
Religious Knowledge	(-29)	<u>-.10</u>	<u>-.22</u>	-.08	<u>-.28</u>	-.03	.07	<u>-.22</u>	-.07	(68)

Abbreviation	Affiliation	N	For significance at .05 level, r must equal:
Roman Cath.	Roman Catholic	43	.25
Cons. Prot.	Conservative Protestant	58	.22
Meth.	Methodist	51	.23
Lib. Prot.	Liberal Protestant	32	.30
None	None	16	.43

Significant r's are shown in parentheses. Other r's which show at least a weak relationship of .10 are underlined.

\*Decimals are deleted.

Higher r's on the covariance between Orthodox Belief and Traditional Moralism were also found among Conservative Protestants, Liberal Protestants, and None (those with no reported affiliation).

These r's are rather similar in the range of  $r = .20$  to  $.22$ , a weak relationship. Scattergrams or general plots, which were derived from

the computer for each of these groups, as well as Roman Catholics, give an indication as to the source of these low  $r$ 's. While a general positive correlation between the variables is noted, in each group, there is a small number of persons who are not typical. For example, among Roman Catholics, a group of six respondents had high score values on orthodoxy but low scores on Traditional Morality. A similar group of nine respondents appears among Conservative Protestants, and a group of sixteen such respondents among Liberal Protestants gives the general plot of that group the appearance of being curvilinear.<sup>29</sup> While this peculiarity did not appear among the None group, it can be noted that six of the sixteen respondents in this group scored higher than the sample mean on Orthodox Belief and that among those not affiliated, Orthodox Belief is apparently as strong in covarying with Traditional Morality as it is among Protestants in general.

An  $r$  of  $-.15$  is noted among Methodists for this same set of dimension variables which is different in direction than the  $r$ 's for the other four groups. Again, inspection of the general plot for this group suggests a reason. There are two small groups of respondents which are atypical. One is the total number (eleven) of very orthodox respondents who all score lower than the group mean on Traditional Morality. The other is a group of our respondents, distinctly separated from the others, who score very low on Orthodox Belief but higher than the sample mean on Traditional Morality. These two groups apparently exerted the influence which resulted in a negative  $r$ . All other

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<sup>29</sup> Similar curvilinear relationships have been found in other studies involving variables of religious commitment. Connors, Leonard, and Burnham found that "regular church goers are less opposed to war than the more frequent attenders and those who rarely go" (1968:211).

thirty-six respondents show the typical positive relationship between Orthodox Belief and Traditional Morality and by comparison with the other scattergrams, it can be estimated that this group has an  $r$  of at least .25. With the exception of the small group of four mentioned above, the general plot shows the general appearance of a curvilinear relationship.

Thus it is found that religious affiliation acts as an important suppressor variable upon the single hypothesized relationships found in the total sample. Affiliation obscures the fact that four groups have  $r$ 's considerably stronger than that of the total sample, while small groups of respondents within some of these groups pull the relationships further downward. The same effect of small groups is noted among Methodists, but is so strong as to result in a negative  $r$ .

Turning now to the relationship between Religious Knowledge and Traditional Morality, all five groups indicate negative covariance. Only among Liberal Protestants is this covariance judged too small to be at least a weak relationship, and only among Roman Catholics is the relationships strong enough to be significant. Roman Catholics, Methodists and None exhibit  $r$ 's higher than the  $r$  for the total sample ( $-.16$ ), while Conservative Protestants as well as Liberal Protestants are lower.

When these groups are compared upon covariances between Ethical Belief, Ritual Involvement, and Traditional Morality, a difference appears between Roman Catholics and Conservative Protestants on the one hand and the other three groups. The former show direct covariance while the latter show inverse covariance. None of these appear significant, however, even though several mild relationships are noted.

Conservative Protestants, and Methodists share a common inverse relationship between Religious Experience and Traditional Morality while the other three groups indicate direct covariance. None of these relationships are judged significant.

Turning to consideration of the right half of Table 22, only two significant relationships are noted. Among Conservative Protestants a weak but significant relationship of .28 emerges between Ethical Belief and New Left Idealism. Why this is so is not readily apparent and to determine why would require further research.

The highest relationships found in the entire research appears among the group of those not affiliated. An  $r$  of .68 is found between Religious Knowledge and New Left Idealism. This appears significant, but since only sixteen respondents are included in this group, even this relationship may be questioned. A larger sample of persons not affiliated would be necessary for further research into reasons why this high  $r$  occurs.

In summary, it may be said that religious affiliation is an important suppressor variable, since relationships emerge when the ten hypotheses are tested, controlling for affiliation. Each independent variable apparently exerts influence to different degrees upon the dependent variables and differently among each group. The counter-influences of each dimension variable of religious commitment among the groups appears real, but the small size of the sample limits the significance of the findings and makes interpretation difficult. Orthodox Belief appears to exert some influence in the predicted direction, but not consistently among groups. Religious Knowledge exerts influence also, but generally not in the predicted direction. The complexity of

religious influences is apparent when religious affiliation is used as a control variable.

Sections 4 through 9 have shown the results of hypothesis testing when various controls were applied, i.e., sex, age, education, rural/urban, socio-economic class and religious affiliation. A recapitulation of these findings is offered in the next section.

#### 10. Summary of Hypothesis Testing After Using Controls

Only one of the ten specific hypotheses tested is upheld by evidence derived from the total sample: a relationship exists between Orthodox Belief and Traditional Morality. However, evidence is found that an inverse relationship exists where not predicted by the specific hypothesis--between Religious Knowledge and Traditional Morality. It was felt that the application of controls when tested might lead to further specification of these relationships or lack of relationships.

Consequently, six control or background variables were applied and all ten hypotheses were re-tested to determine (1) whether the relationships uncovered remain among each of the sub-groups represented by the six control variables, and (2) whether relationships might be uncovered which were hidden when the total sample was tested. Results have been reported and commented upon in previous sections, but it may prove fruitful to examine Table 23, which summarizes the results of hypothesis testing.

In Table 23, it can be readily seen where relationships exist, since the correlation coefficients are listed only when the  $r$ 's have values equal to or greater than the cut-off point, .10 (or -.10). The  $r$ 's for each hypothesis can be found in the columns. The  $r$ 's for



TABLE 23

SUMMARY OF RELATIONSHIPS UNCOVERED  
IN HYPOTHESIS TESTING, USING  
CONTROLS: CORRELATION COEFFICIENTS \*

		HYPOTHESES TESTED									
		Traditional Morality And:					New Left Idealism And:				
		O	E	R	X	K	O	E	R	X	K
HYPOTHESIS NO.:		1	2	3	4	5	6	7	8	9	10
Total Sample	N 200	(14)	01	02	-04	-16)	-02	07	-02	03	-01
Men	69	12				-19					(23)
Women	131	(16)			-11	(-15)		10			(-16)
Older	61	(34)				-19	-19	12			13
Younger	139					(-15)					
Not 1st Quarter	67	(35)				-11	-11				
First Quarter	133					(-19)		11			
Urban	83					-15	-11		-11		
Rural	117	(17)				(-19)					
Class I	50						-15	-13	(-36)	-10	-16
Class II	64	13		-13		-20	(32)	20	18	(31)	
Class III	86	(24)		15	-10	(-19)	-17	17	11		15
Roman Catholic	43	(37)	15	15	11	(-29)	10		-21		
Conservative											
Protestant	58	(22)	11		-18	-10		(28)	19	15	
Methodist	51	-15			-21	-22				13	-22
Liberal											
Protestant	32	21	-11								
None	16	20	-21	-10	30	-28	-25		12	-37	(68)

Abbreviations: O - Orthodox Belief      X - Religious Experience  
E - Ethical Belief      K - Religious Knowledge  
R - Ritual Involvement

\* Correlation coefficients below .10 or -.10 are not shown here except in the Total Sample. Decimals have been dropped.

All r's shown in parentheses are significant at the .05 level.

each subgroup on each hypothesis are given in the (horizontal) rows. Where relationships exist, the  $r$ 's for the subgroup can be compared with the  $r$ 's for the total sample, in the top row.

Considering first the one predicted relationship which was found to exist in the total sample, that between Orthodox Belief and Traditional Morality (column 1), all subgroups are found to exhibit this relationship with a few exceptions. The relationship is not found among younger, first quarter, urban or Class I respondents. In addition, Methodists are found to exhibit an inverse relationship. This was analyzed further by inspecting a scattergram of the relationship among Methodist respondents. It was found that two small groups of respondents had the effect of inverting the value of the  $r$ , which is sensitive to extreme scores. The main group of Methodists exhibited the expected relationship. Generally, younger, first quarter, urban and Class I respondents are judged to weaken the relationship somewhat in the total sample.

When the relationship between Religious Knowledge and Traditional Morality is inspected (column 5) in Table 23, all subgroups exhibit the weak inverse relationship found in the total sample except Class I and Liberal Protestant respondents. Liberal Protestants were found to exhibit a curvilinear relationship when a scattergram was inspected, showing that while respondents with low scores or high scores on Religious Knowledge scored low on Traditional Morality, respondents with moderate scores on Religious Knowledge scored high on Traditional Morality. This apparently accounts for the disappearance of the relationship among Liberal Protestants, as the correlation coefficient lowers when relationships are not linear.

In general it may be said that the relationships uncovered in the total sample, i.e., between Orthodox Belief and Traditional Morality, and the inverse relationship between Religious Knowledge and Traditional Morality, remain among most subgroups measured when controls are applied.

Evidence is also found that certain relationships exist among the subgroups which were hidden or suppressed when the total sample was tested. These relationships are indicated in columns 2-4 and 6-10 in Table 23. It will be noted that most of these relationships are not significant. Further research using larger samples would be necessary to determine the generality of the data.

Looking briefly at the relationships which did emerge, however, columns 2-4 indicate that religious affiliation affects the size of the  $r$ 's on these hypotheses. Social class, also, apparently affects the relationships between Ritual Involvement, Religious Experience and Traditional Morality. Roman Catholics show consistently direct relationships on all three relationships, while other groups are inconsistent.

Looking at columns 6-10 in Table 23, it is difficult to interpret the relative salience of control variables in affecting relationships. It may be noted that Class I respondents generally show negative relationships between all five variables of religious commitment with New Left Idealism, while Classes II and III generally show positive relationships. Thus, social class appears to be an important suppressor variable. Class I respondents appear to be consistently opposed to New Left Idealism. A further clue to the interpretation of social class as a suppressor variable is offered by the significant  $r$  ( $-.36$ ) between

Ritual Involvement and New Left Idealism among Class I respondents.

Since Ritual Involvement measures worship attendance and prayers at meals, it perhaps indicates better than any other variable the influence of parents. Thus the moderate relationship uncovered here is perhaps an indirect expression of family opposition to New Left Idealism among Class I respondents.

The significant  $r$  (.28) between Ethical Belief and New Left Idealism among Conservative Protestants is a surprise. Apparently the desire to create a better world, love one's neighbor, and do good for others among this group of respondents leads them to desire to restructure society.

The significant  $r$  (.68) among non-affiliated respondents between Religious Knowledge and New Left Idealism also seems unusual. Why should knowledge of the Bible covary strongly with a desire to restructure society? An answer to this would require further research. The small size of the sample makes this finding questionable.

The only consistent factor at work in hypotheses is apparently social class. The cross-currents evident among other control variables indicates other factors at work which are apparently more powerful than religious commitment. Further tests to determine the relative salience of the variables tested were run and are reported in the following sections.

At this point it may be specified that further testing of all ten specific hypothesis, using controls, leads to the following conclusions:

(1) Evidence is found that the relationship uncovered in the total sample between Orthodox Belief and Traditional Morality (specific hypothesis 1) is a true relationship, since it appears among most subgroups;

(2) Evidence is found that the inverse relationship (not predicted) between Religious Knowledge and Traditional Morality (specific hypothesis 5), which was uncovered in the total sample, is a true relationship, since it also appears among most sub-groups; and,

(3) Evidence is found that a number of relationships exist among the subgroups when specific hypotheses 2-4 and 6-10 were tested, using controls. Most of these relationships proved not to be significant, however, and, in general, indicate that these specific hypotheses were correctly rejected. The general inconsistency of these relationships indicate that other factors are at work to produce the relationships uncovered. This will be discussed further in the following sections.

#### 11. Relative Saliency of the Independent Variables in Predicting the Dependent Variables

Thus far variables have been considered only two at a time in order to test hypotheses, each of which involves only two variables. Some independent variables were found to have more importance than others in predicting the dependent variables. Thus, Orthodox Belief was found to be more important than Ethical Belief in predicting Traditional Morality. Arriving at such an inference was based upon comparing the relative strength of the correlation coefficients. Such a method, however, offers only a crude idea of relative saliency.

A more fruitful method of comparing independent variables often used in sociological research is multiple regression analysis.<sup>30</sup> This method was used in this research in order to compare the relative saliency of the five independent variables in predicting each of the

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<sup>30</sup> A discussion of multiple regression and other techniques as applied to urban studies may be found in Borgotta (1969:172).



two dependent variables. All seven dimension variables were entered into multiple regression analysis, six at a time. First, all five dimension variables of religious commitment were entered into a program for comparison with Traditional Morality. The results of this procedure are given in Table 24. The method enters first for manipulation that independent variable which explains most of the variance in the dependent variable, which in this case is Religious Knowledge. The second independent variable selected is the one which explains next most of the dependent variable after the covariance between the first and second variable has been removed from the second variable. This proved to be Orthodox Belief. Each step thus enters into computation that variable which explains most of the remaining variance in Traditional Morality when effects of previously entered independent variables upon it are removed. Religious Experience is the third variable entered and thus the third most salient independent variable in predicting Traditional Morality, and so on.

The size of the multiple squared correlation ( $r^2$ ) when all five independent variables are entered step-wise into regression analysis indicates the total amount of variance in the dependent variable explained by them. Thus, the multiple  $r^2$  of .0690 shown in Table 24 indicates that only about seven percent of the variance in Traditional Morality can be predicted from the combined variance in the five dimension variables of religious commitment, when the overlap between the latter is partialled out.

This offers additional evidence that the general hypothesis was correctly rejected. Religious commitment has been measured not in one way, but in five. When all five measures are combined by multiple

TABLE 24

MULTIPLE CORRELATIONS AND MULTIPLE SQUARED  
CORRELATIONS OF THE FIVE INDEPENDENT  
VARIABLES AND TRADITIONAL MORALITY\*

STEP NUMBER	VARIABLE ENTERED	MULTIPLE r	MULTIPLE $r^2$	INCREASE IN $r^2$
1	Religious Knowledge	.159	.025	.025
2	Orthodox Belief	.240	.057	.032
3	Religious Experience	.261	.068	.011
4	Ritual Involvement	.2624	.0689	.0005
5	Ethical Belief	.2626	.0690	.0001

\* The multiple correlation (r) indicates the variation in a variable that can be estimated from a number of independent variables. The proportion of this variance that can be estimated is measured by the multiple squared correlation ( $r^2$ ). These statistics were determined by multiple regression analysis.

regression analysis, apparently only about seven per cent of the variable which measures Traditional Morality is explained.

Second, all five independent variables were entered into compilation for comparison with New Left Idealism. Results are shown in Table 25. When all five dimension variables of religious commitment are entered, Ethical Belief, Orthodox Belief, and Religious Experience in that order, appear to be most salient in predicting the dependent variable. Note that the multiple  $r^2$  amounts to only .0098, or less than .01. Thus all five independent variables combined effectively predict less than one per cent of the variance in New Left Idealism, leaving

TABLE 25  
MULTIPLE CORRELATIONS AND MULTIPLE SQUARED  
CORRELATIONS OF THE FIVE INDEPENDENT  
VARIABLES AND NEW LEFT IDEALISM

STEP NUMBER	VARIABLE ENTERED	MULTIPLE $r$	MULTIPLE $r^2$	INCREASE IN $r^2$
1	Ethical Belief	.074	.006	.005
2	Orthodox Belief	.087	.008	.002
3	Religious Experience	.093	.009	.001
4	Ritual Involvement	.0969	.0094	.0008
5	Religious Knowledge	.0991	.0098	.0004

ninety-nine per cent unexplained.

Religious commitment apparently affects New Left Idealism very little. This suggests again that the general hypothesis was correctly rejected. This will be discussed further in Chapter 5.

## 12. Relative Salience of Independent Variables and Controls in Predicting the Dependent Variables

A question which may interest the researcher at this point is, if the independent variables seem to affect the dependent variables in only a negligible way, what does? Perhaps the control variables do. Multiple regression analysis offers a relatively simple way to measure the relative salience of all variables which have been considered important to the study. All six control variables and the five independent variables were entered into analysis programs with each of the

dependent variables. The control variables are thus treated as independent variables in this operation, along with the regular independent variables, and on an equal basis.

First, all control variables and independent variables were entered into multiple regression analysis with Traditional Morality as the dependent variable. The findings are presented in Table 26. As in the last section, Religious Knowledge, Orthodox Belief, and Religious Experience appear in that order of relative importance in predicting Traditional Morality. Note that they are apparently more important than any of the six control variables which were selected by analysis to appear as independent variables. Age, religious affiliation, and rural/urban each add about one per cent of increase to the multiple  $r^2$ . The remaining variables are less important, including Ethical Belief and Ritual Involvement.

The resultant multiple  $r^2$  for the variables entered here is .102. About ten per cent of the total variance in Traditional Morality is thus predicted by the eleven variables treated as independent, leaving some ninety per cent of the variance unexplained. Such a low  $r^2$  is not uncommon in social research.

Second, similar treatment of the control and independent variables was applied to test covariance with New Left Idealism. Findings are presented in Table 26. Age, socio-economic class, sex, and rural/urban are found to be relatively more important than Orthodox Belief, Ethical Belief and the other variables in explaining New Left Idealism. Age and class are the most important of these.

In Table 27, the resultant multiple  $r^2$  of .1017 is found to be similar to that found in Table 26. About ten per cent of the total

TABLE 26

MULTIPLE CORRELATIONS AND MULTIPLE SQUARED  
CORRELATIONS OF THE INDEPENDENT  
VARIABLES, THE CONTROL VARIABLES,  
AND TRADITIONAL MORALITY

STEP NUMBER	VARIABLE ENTERED	MULTIPLE r	MULTIPLE r <sup>2</sup>	INCREASE IN r <sup>2</sup>
1	Religious Knowledge	.159	.025	.025
2	Orthodox Belief	.240	.057	.032
3	Religious Experience	.261	.068	.011
4	Age	.280	.078	.010
5	Affiliation	.298	.089	.010
6	Rural/Urban	.309	.096	.007
7	Class	.317	.100	.005
8	Education	.318	.101	.001
9	Ethical Belief	.3191	.1018	.0007
10	Ritual Involvement	.3195	.1021	.0003

The F value for Sex was too low and this variable was not entered into further computation.

variance in New Left Idealism is found to be explained by the eleven variables entered, again leaving about ninety per cent of the variance unexplained. The unexplained variance in this case and in the case of Traditional Morality is discussed in Chapter 5, Section 4d.



TABLE 27

MULTIPLE CORRELATIONS AND MULTIPLE SQUARED  
CORRELATIONS OF THE INDEPENDENT  
VARIABLES, THE CONTROL VARIABLES,  
AND NEW LEFT IDEALISM

STEP NUMBER	VARIABLE ENTERED	MULTIPLE $r$	MULTIPLE $r^2$	INCREASE IN $r^2$
1	Age	.186	.035	.035
2	Class	.246	.060	.026
3	Sex	.276	.076	.016
4	Rural/Urban	.290	.084	.008
5	Orthodox Belief	.302	.091	.007
6	Ethical Belief	.315	.099	.008
7	Education	.3172	.1006	.001
8	Ritual Involvement	.3181	.1012	.0006
9	Religious Knowledge	.3187	.1016	.0004
10	Affiliation	.3189	.1017	.0001

The F value for Religious Experience was too low and this variable was not entered into further computation.

In general factors such as age and class have greater salience in predicting New Left Idealism than any of the dimension variables of religious commitment measured in this research.

### 13. Linkages Between the Control Variables, the Independent Variables, and Traditional Morality

Having found that three variables of religious commitment apparently have more salience in explaining Traditional Moralism than certain background variables leads to consideration of a further question. Which of the background or control variables has greater salience in determining each of the dimension variables of religious commitment? To determine this would enable one to construct a diagram or model of the linkages between the control variables, the independent variables, and Traditional Morality. This will yield a clearer picture of various relationships between the variables.<sup>31</sup>

This was pursued by treating each of the controls as independent variables and the dimension variables of religious commitment as dependent variables. A multiple regression analysis was run for each of the variables of religiosity and the results are presented in Table 28.

Looking at the  $r^2$ 's for each dimension variable of religious commitment, different degrees of the variance of each is explained or predicted by the background variables. Ritual Involvement had the largest  $r^2$  and is explained by the variables affiliation (15%), rural/urban (an additional 3%), and sex (an additional 1%). An additional 1% is explained when class, education, and age are added. Orthodox Belief is predicted by the same order of relative salience, but only 15% of this variable is explained, whereas 20% of this

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<sup>31</sup> A model of the relationships between New Left Idealism and the eleven control and independent variables could have been made, but was not, since it was not greatly affected by the dimension variables of religious commitment.

TABLE 28

MULTIPLE SQUARED CORRELATIONS OF THE  
CONTROL VARIABLES AND THE DIMENSION  
VARIABLES OF RELIGIOUS COMMITMENT

STEP NUMBER	VARIABLES OF RELIGIOUS COMMITMENT									
	ORTHODOX BELIEF		ETHICAL BELIEF		RITUAL INVOLVEMENT		RELIGIOUS EXPERIENCE		RELIGIOUS KNOWLEDGE	
	CONTROL $r^2$		CONTROL $r^2$		CONTROL $r^2$		CONTROL $r^2$		CONTROL $r^2$	
1	Aff.	.07	R/U	.05	Aff.	.15	R/U	.10	Educ.	.04
2	R/U	.12	Aff.	.06	R/U	.18	Sex	.12	R/U	.06
3	Sex	.14	Age	.06	Sex	.19	Aff.	.12	Class	.06
4	Class	.15	Sex	.06	Class	.19	Age	.12	Sex	.06
5	Educ.	.15	Class	.06	Educ.	.20	Class	.12	Aff.	.06
6	Age	.15	Educ.	.06	Age	.20	(Educa- tion)*	--	(Age)*	--

Abbreviations: Aff. Religious Affiliation  
Educ. Education (Quarter in School)  
R/U Rural/Urban

\* The F values for these variables were too low and they were not entered into further computation.

variance in Ritual Involvement was explained by these same background variables. The "kinship" of these variables is remarkable.

Religious Experience is explained largely by the rural/urban (10%) and sex (an additional 2%) variables. Ethical Belief is predicted first by rural/urban (5%) and second by affiliation (1% more) and Religious Knowledge is predicted by education (4%) and rural/urban (1% more). The other control variables in each case explain decreasingly small percentages of the dependent variables.

So far as is known, an analysis of this kind has never been published. The reason for this analysis here is to gain a clearer picture of the linkages between the control variables, the dimension variables of religious commitment and Traditional Morality.

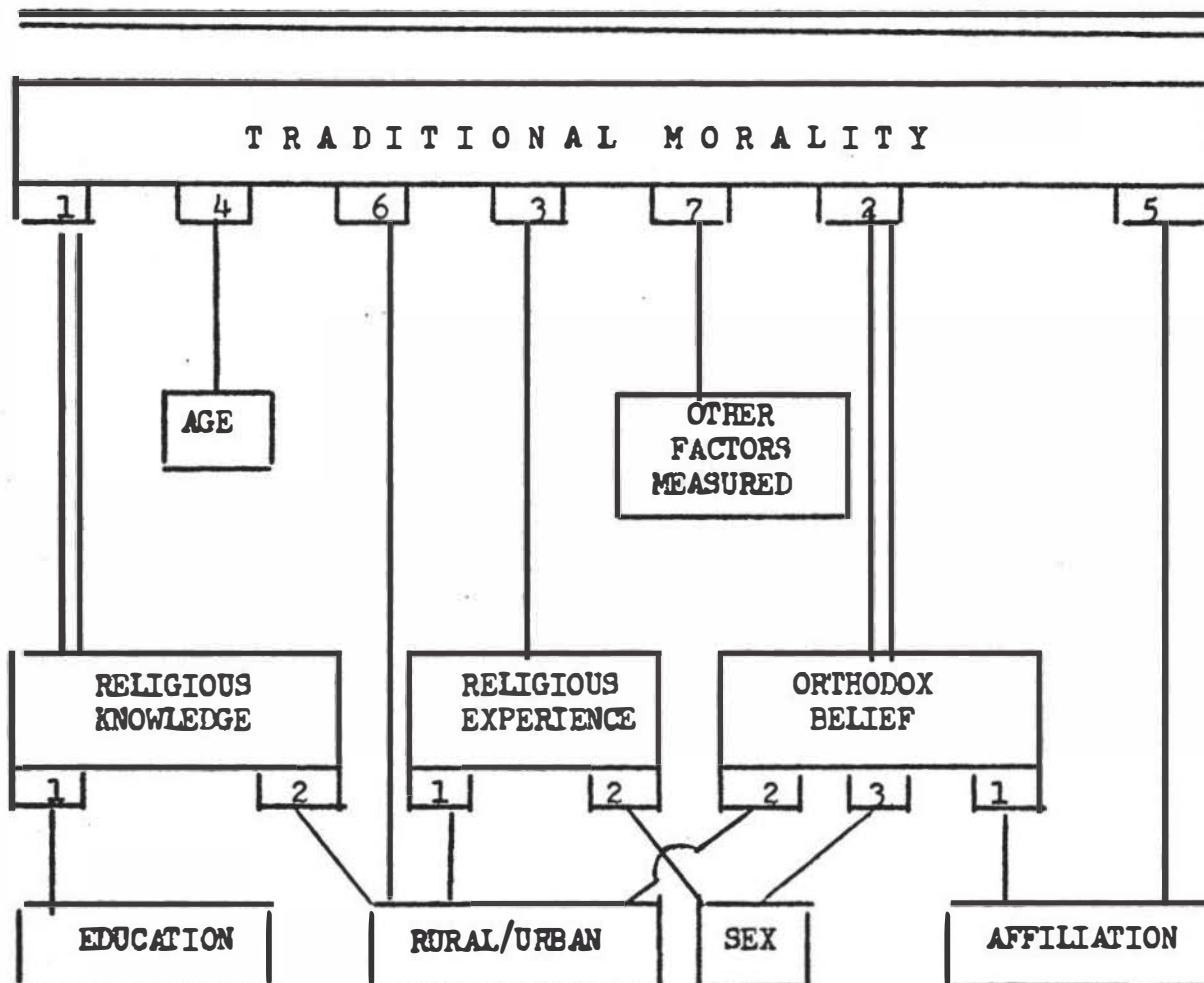
Chart 4 is a model of these linkages. The model incorporates relevant findings from Tables 26 and 28.<sup>32</sup> Traditional Morality is shown to be linked to the seven variables found to be the most salient in predicting it. The fact that Religious Knowledge was selected by stepwise multiple regression analysis as the first, i.e., the most salient, variable in predicting Traditional Morality is indicated by the 1 in the box indicating the linkage between Religious Knowledge and Traditional Morality. In the same manner, Orthodox Belief is shown to have been selected as the second most salient variable in accounting for Traditional Morality. Other linkages may be read in a

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<sup>32</sup>The model is presented in a vertical manner here rather than in the conventional way. In a sense, the independent variables "support" belief in Traditional Morality. The model, therefore, is designed to give the feeling of this support by the other variables.

CHART 4

MODEL OF THE LINKAGES BETWEEN  
THE CONTROL AND INDEPENDENT  
VARIABLES AND TRADITIONAL MORALITY



Note - Numbers such as 1 are explained in the text.



similar way.<sup>33</sup>

The model shown in Chart 4 summarizes several important findings of the research. Thus, Religious Knowledge and Orthodox Belief are shown to be better predictors of Traditional Morality than any other variables. Linkages with the background variables are also illustrated. The ubiquitous influence of the rural/urban variable is shown, since it is linked directly to Traditional Morality and to the three variables of religious commitment, which in turn are directly linked to Traditional Morality. Religious affiliation is linked directly to Traditional Morality and indirectly to it through Orthodox Belief.

Can Chart 4 be considered a causal model? No, since the survey was cross-sectional. To meet the requirements of a causal inference, it must be shown that a change in one variable results in change in another variable, over time, which is not possible. Note, however, that four and perhaps all five of the background variables appearing may be interpreted as having been determined at an earlier time, i.e., at birth, or due to parental influence. If the religious affiliation of respondents is the same as that of parents, it was also determined earlier.

Again, it is not known to what extent Religious Knowledge, for example, "causes" Traditional Morality. Traditional Morality may "cause" Religious Knowledge, or they may be recursive, that is, "feed back" upon one another. Thus, while the model has some qualities of

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<sup>33</sup> It should be remembered that a part of the covariance of Religious Experience has been partialled out in steps one and two and that the  $r^2$  of .01 is the remaining proportion of Traditional Morality explained by this variable. This is true of other variables as well which were selected by later steps.

a causal model, it is not exactly so. Yet it helps to clarify the empirical findings of the research.

#### 14. Summary of Mean Scores

The main purpose of this chapter has been to give the results of hypothesis testing, using various controls. In order to clarify the results further, it seems relevant to summarize the mean scores reported in sections 4-9. These are shown in Table 29.

The summary of mean scores in Table 29 makes it easier to compare the mean scores for each subgroup on each of the seven dimension variables. Thus, as one considers the mean scores on Orthodox Belief (under 0 in the left column), females are shown to have higher mean score values than males. Further down the column, Conservative Protestants, as a subgroup, have higher mean score values than any other subgroup. Similar comparisons may be made for each column.

These comparisons of mean scores may be used to check the accuracy of the results derived from multiple regression analysis, particularly the set of five analyses reported in Table 28. In that table, background variables affiliation, rural/urban, sex, and class, in that order, were shown to be the most salient variables in accounting for Orthodox Belief.

Inspection of Table 29 reveals that the highest mean score values were found among Conservative Protestant, urban, female, and Class III respondents, in that order. These rankings are marked (1), (2), etc. by the mean score of each subgroup. Similarly, the lowest mean score values are found for None (affiliation), male, urban, and Class I respondents. The extremes in mean scores for these subgroups marks

TABLE 29

SUMMARY OF MEAN SCORE VALUES OF CONTROL  
SUBGROUPS UPON ALL SEVEN  
DIMENSION VARIABLES \*

CONTROL SUBGROUPS	DIMENSION VARIABLES						
	O	E	R	X	K	TM	NL
TOTAL SAMPLE	5.27	5.54	4.16	8.56	3.00	5.37	7.67
SEX							
Male	6.22	5.81	4.74	9.46	3.03	5.44	7.94
Female	<u>4.76(3)</u>	<u>5.39</u>	<u>3.85(3)</u>	<u>8.08(2)</u>	<u>2.96</u>	<u>5.33</u>	<u>7.53</u>
AGE							
Older	5.45	<u>5.24</u>	4.40	8.91	<u>2.84</u>	<u>5.27</u>	8.05
Younger	<u>5.18</u>	5.67	<u>4.05</u>	<u>8.40</u>	<u>3.07</u>	<u>5.41</u>	<u>7.50</u>
EDUCATION							
Not 1st Quarter	5.32	<u>5.41</u>	4.30	8.49	<u>2.76(1)</u>	5.37	7.99
First Quarter	<u>5.24</u>	<u>5.60</u>	<u>4.09</u>	<u>8.59</u>	<u>3.12</u>	5.37	<u>7.51</u>
RURAL/URBAN							
Urban	6.05	6.09	4.67	9.78	3.15	5.49	7.96
Rural	<u>4.71(2)</u>	<u>5.14(1)</u>	<u>3.80(2)</u>	<u>7.69(1)</u>	<u>2.89(2)</u>	<u>5.28</u>	<u>7.47</u>
SOCIAL CLASS							
Class I	5.82	5.69	4.09	9.38	<u>2.95</u>	5.61	8.11
Class II	5.36	5.51	<u>4.05</u>	<u>8.17</u>	3.03	5.30	7.72
Class III	<u>4.87(4)</u>	<u>5.47</u>	4.28	8.37	3.00	<u>5.28</u>	<u>7.38</u>
AFFILIATION							
Roman Catholic	5.08	<u>5.23(2)</u>	<u>3.16(1)</u>	8.51	3.10	5.73	7.79
Cons. Protestant	<u>4.08(1)</u>	5.40	3.56	<u>7.96</u>	<u>2.74</u>	<u>5.19</u>	7.57
Methodist	5.84	5.88	4.66	<u>8.59</u>	<u>3.17</u>	<u>5.26</u>	<u>7.55</u>
Lib. Protestant	5.60	5.41	4.62	8.78	3.13	5.24	<u>7.93</u>
None	7.57	6.03	6.48	10.33	2.84	5.64	7.55

## ABBREVIATIONS:

O - Orthodox Belief	E - Ethical Belief
R - Ritual Involvement	X - Religious Experience
K - Religious Knowledge	TM - Traditional Morality
NL - New Left Idealism	Cons.- Conservative
	Lib.- Liberal

\* Notes: The lower the mean score, the higher the mean score value.  
The higher mean score values are underlined.  
Numbers in parentheses are explained in the text.

their importance as predictors of Orthodox Belief. Thus, if one orders the relative salience of the control variables, using mean scores only, the order predicted will probably be affiliation, rural/urban, sex, and class.

This is the order found by multiple regression analysis, as indicated above. Similar comparisons may be made for each of the other four dimension variables in Table 29 which also appear in Table 28. In each case, the order found by comparing mean scores is congruent with the order of relative salience in predicting the dimension variables when multiple regression analysis is used. Thus, the accuracy of the latter in predicting the dimension variables is generally confirmed. That this is so gives further evidence of the validity of the measures used to test the five dimension variables of religious commitment.

#### 15. Patterns of Subgroups Associated with Variables of Religious Commitment

Information gleaned from Tables 28 and 29 makes it possible to specify the patterns of subgroups which are associated with each of the dimension variables of religious commitment. Table 28 indicates which of the control variables are important in predicting these variables. Table 29 shows which subgroups have mean scores greater or less than the mean score for the total sample on each of the variables. When this information is combined, the patterns emerge. They are shown in Chart 5.

Each pattern is arranged to show 1) which subgroups are above or below the mean score value of the total group on the dimension variable, 2) the rank order of mean score values for each subgroups, from high to

## CHART 5

PATTERNS OF BACKGROUND SUBGROUPS  
ASSOCIATED WITH EACH DIMENSION  
VARIABLE OF RELIGIOUS COMMITMENT

## Pattern O - ORTHODOX BELIEF

Saliency:	First	Second	Third	Fourth
Above Mean	Conservative Protestant Roman Catholic	Rural	Female	Class III
Below Mean	Liberal Protestant Methodist None	Urban	Male	Class II Class I

## Pattern E - ETHICAL BELIEF

Saliency:	First	Second
Above Mean	Rural	Roman Catholic Conservative Protestant Liberal Protestant
Below Mean	Urban	Methodist None

## Pattern R - RITUAL INVOLVEMENT

Saliency:	First	Second
Above Mean	Roman Catholic Conservative Protestant	Rural
Below Mean	Liberal Protestant Methodist None	Urban

## Pattern X - RELIGIOUS EXPERIENCE

Saliency:	First	Second	(Third)*
Above Mean	Rural	Female	Conservative Protestant Roman Catholic
Below Mean	Urban	Male	Methodist Liberal Protestant None



## CHART 5 (Continued)

## Pattern K - RELIGIOUS KNOWLEDGE

Saliency:	First	Second	(Fifth)*
Above Mean	Not 1st Quarter	Rural	Conservative Protestant None
Below Mean	First Quarter	Urban	Roman Catholic Liberal Protestant Methodist

\* Affiliation had low saliency in predicting Patterns X and K; however, affiliation is shown here for comparison purposes.

low (top to bottom), on each dimension variable, and 3) the relative salience of the background variable subgroups in predicting the dimension variables (shown by first, second, etc.). In addition, affiliation subgroups are shown in each pattern for comparison purposes, even though in the cases of Patterns X and K, affiliation was not found to be very important in predicting Religious Experience or Religious Knowledge.

No published data has been found which specifies that these patterns exist. Whether similar patterns exist in other populations may be determined by further research.

## 16. Summary

The major findings relating to the objectives of this research have now been presented. The results of hypothesis testing led to the rejection of the general hypothesis, since evidence for only one specific hypothesis was found. When specific hypotheses were tested further, using controls, evidence was found that one specific hypothesis, i.e., that Orthodox Belief varies directly with Traditional Morality, was correctly accepted and that the other nine hypotheses were correctly rejected. The relative salience of the independent variables in predicting the dependent variables was reported, in addition to other findings which led to presentation of the linkages, or a model, of relationships between the control, independent and dependent variables. Patterns of subgroups associated with the variables of religious commitment are also shown.

## CHAPTER 5

### SUMMARY, ADDITIONAL INTERPRETATIONS, AND CONCLUSIONS

#### 1. Introduction

The objectives of this chapter are to present an overview of the research project, to summarize the findings and interpretations mentioned earlier, to state additional interpretations and to present some general conclusions, implications, and contributions of the research. Several suggestions for further research are noted throughout the chapter.

#### 2. Overview of the Research

Various studies have sought to determine the functions of religion in society. Some studies have concentrated upon one aspect of this endeavor by measuring the effects of the religious commitment of individuals upon other aspects of personality (attitudes, behavior, etc.). With a few exceptions, these studies treat religious commitment as if it were unidimensional using indicators such as the degree of church attendance or belief in God. Recent studies have indicated that religious commitment is multidimensional. The studies of Lenski and Glock and Stark are noteworthy. While several dimensions of religiosity have been identified, it is not known whether all of these dimensions exert influence upon other variables such as social and political attitudes. It is thought that some dimensions are more important than others in covarying with (or influencing) other attitudes. Only one study could be cited which has attempted to measure these relationships. Using indices developed by Glock and Stark, Faulkner and DeJong found that religious belief, practice, experience and

knowledge have low correlations with certain religiously ideal norms of behavior which they termed "consequences". So far as is known, however, no research has been reported which indicates the actual consequences or functions of religious commitment, using all four dimensions of religious commitment as indicators.

The present research is a study of the actual functions of religious commitment. That is, respondents were not told that their "religion" ought to have some relationship to their other attitudes. Rather, the religious commitment of respondents was measured in five different ways and each of these was compared with two other variables, Traditional Morality and New Left Idealism, attitudes found to be important to respondents. The goal was to uncover whatever relationships might appear, or else to determine that religious commitment has nothing, or not much, to do with these other attitudes. Attitudes were measured in terms of responses to concrete situations, i.e., behavioral manifestations of attitudes rather than abstractions.

The theoretical goal of the research was to test a theory of the function of religion. Does religion promote social stability? Does religion function to integrate society? If so, then religion as it is currently believed, practiced, experienced and known by adherents of the Christian religion may be expected to favor the stability of and to resist radical political philosophies. The general hypothesis was postulated as follows: Various dimensions of religious commitment promote the stability of society. This general hypothesis is seen as only one of five possible theoretical relationships between religion and society.

In order to test the general hypothesis, seven dimension variables

were selected and defined: Orthodox Belief, Ethical Belief, Ritual Involvement, Religious Experience, Religious Knowledge, Traditional Morality, and New Left Idealism. Ten specific hypotheses were framed, using the first five dimension variables listed as the independent variables and the last two as dependent variables. The first five specific hypotheses predicted positive relationships between the independent variables and Traditional Morality, the latter understood, as "agreement with traditional norms of American society." The second five specific hypotheses predicted inverse relationships between the independent variables and New Left Idealism, the latter understood as "agreement with statements reflecting discontent with the existing political and social order." The ten specific hypotheses were stated in a manner so as to be consistent with the general hypothesis. The general hypothesis was to be accepted only if evidence was found to support at least a majority of the ten specific hypotheses.

A survey instrument was designed to measure the dimension variables, using items adapted from earlier studies as well as some new items. It was pre-tested and found to be a valid and reliable instrument. A few changes were made and the revised instrument was given to and completed by 267 students enrolled in English Department Classes at Eastern Illinois University. Some 200 replies were considered usable.

The research sample was chosen to reduce specific types of variation (age, education, race, citizenship) and to maintain a degree of representativeness. Thus, while the returned survey instruments actually used were limited to those of white, U.S. students who were seventeen to twenty years of age, inclusive, and either freshmen,



sophomores or juniors, respondents reported wide ranges of academic major, type of home community, socio-economic class, and religious affiliation.

While a large number of items (fifty-one) were included in the survey instrument as possibilities for measuring the dimension variables, the number was reduced to twenty-one by factor analysis. These items were weighted and combined to form scales so as to represent fairly the definitions of each dimension variable.

### 3. Summary of Findings and Interpretations

Chapter 4 describes the findings of the research. The results of hypothesis testing are shown in Table 23, the results of multiple regression analysis are given in Tables 24-27, and a model of the linkages involved in predicting Traditional Morality is given in Chart 4.

The following is a summary of the interpretations of the findings set forth in Chapter 4.

a. A significant positive relationship was found between Orthodox Belief and Traditional Morality in the total sample. This relationship indicates that those respondents who score highest on certainty of belief in God, Jesus Christ, the Biblical Miracles, and the Devil also tend to have the highest scores on statements favoring the stability of society and status-striving. The hypothesis predicting this relationship was the only one of ten specific hypotheses upheld by evidence. Table 23 reports these findings.

When this relationship was tested using six background or control variables, it was found to be a true relationship, since it appeared among most sub-groups; however, it disappeared among younger, first-

quarter, urban and Class I respondents, In addition, among Methodist respondents the relationship was found to be negative due to the presence of two small groups of Methodist respondents who were atypical of most Methodists in the sample. The relationship appeared strongest among Roman Catholics, older students, and students beyond their first quarter.

b. A significant negative relationship was found between Religious Knowledge and Traditional Morality, but was not predicted and is surprising. This relationship indicates that respondents who made the highest scores on knowledge of the Bible tend to reject statements favoring the stability of society and status-striving.

It was felt that this relationship might be due to some influence hidden in the data. When the relationship was tested using six control variables, however, it was found to be a true relationship. It exists among all sub-groups tested except Class I respondents and Liberal Protestants, where it disappeared. It appears strongest among Roman Catholics and among respondents with no religious affiliation. That it is not due to differences in the degree of education is shown by the fact that it appears among both first quarter students and those beyond the first quarter. It may be due to the general knowledge of students, but this was not tested.<sup>34</sup>

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<sup>34</sup> Just before the final draft was typed, a partial explanation for the inverse relationship between Religious Knowledge and Traditional Morality was discovered. The matrix of correlations between all items was inspected and it was found that negative correlations (-.13 and -.16) exist between both of the items used to measure Religious Knowledge and one of the three items used to measure Traditional Morality, i.e., "Police should not hesitate to use force to maintain order." Why this is so is also puzzling.

c. No significant relationships were found when specific hypotheses 2, 3, and 4 were tested in the total sample. Thus, Ethical Belief, Ritual Involvement, and Religious Experience apparently have no relationship to Traditional Morality. When these relationships were tested using controls, again no significant relationships emerged, indicating that hypotheses 2, 3, and 4 are correctly rejected.

d. Also, no significant relationships were found when the five dimension variables were tested in comparison to New Left Idealism in the total sample. When controls were applied, however, a few significant relationships emerged. In general, sex, age, social class and affiliation are apparently important suppressor variables. The effect of social class, especially, may be noted in Table 23. The religious commitment of Class I (upper or upper-middle class) respondents is negatively related to New Left Idealism, while the religious commitment of respondents of Classes II and III is generally positively related to New Left Idealism. Significant relationships emerge among men and women when the relationship between Religious Knowledge and New Left Idealism is tested. They indicate different directions ( $r = .23$  and  $-.16$ ). Conservative Protestants show a significant relationship (.28) when Ethical Belief and New Left Idealism are compared. This is somewhat surprising. In fact, no dimension of religious commitment among Conservative Protestants appears to resist New Left Idealism, while three dimension variables show positive relationships.

The general inconsistency of the relationships which emerged seemed to indicate that other factors are at work to produce them.

It was felt, however, that after testing upon them was completed,

using controls, that hypotheses 6-10 were correctly rejected.

e. The relative salience of all control and independent variables in predicting the two dependent variables was measured. Religious Knowledge, Orthodox Belief, Religious Experience, age, and affiliation were found to have the greater salience in predicting Traditional Morality, in that order. The first two apparently have the greatest effect, about three per cent each of the total variance in Traditional Morality. About ten per cent of the total variance is explained by the ten variables selected by multiple regression analysis.

When the relative salience of all eleven control or independent variables in predicting New Left Idealism was measured, age, class, and sex were found to have the greater salience. Over seven per cent of the total variance in the latter is explained by these three, yet over ten per cent of the total variance is explained by ten of the eleven variables. The suspicion that factors other than variables of religious commitment were at work to produce New Left Idealism is thus borne out. Multiple regression analysis indicates that age, class, and sexual differences in respondents are better predictors of this dependent variable than dimensions of religious commitment.

f. Important predictors of the dimension variables of religious commitment were also uncovered by multiple regression analysis. Religious affiliation, rural/urban and sex appeared as the most salient predictors of Orthodox Belief; while rural/urban and affiliation covary most with Ethical Belief; affiliation, rural/urban and sex covary most with Ritual Involvement; rural/urban and sex covary most with Religious Experience; and education and rural/urban covary most with Religious Knowledge. Generally, affiliation, rural/urban, sex

and education seem to be the more important background variables in predicting religious commitment. Age and social class apparently are not important predictors of religious commitment among this sample of respondents.

g. The general hypothesis is rejected. Dimension variables of religious commitment apparently do not promote the stability of society. It was specified that a majority of the ten specific hypotheses was required to uphold the general hypothesis. Only one such relationship was found, that between Orthodox Belief and Traditional Morality. When all ten specific hypotheses were tested using controls, certain background variables such as age, class and sex were found to be important suppressor variables. These were found to predict New Left Idealism better than the dimension variables of religious commitment, but also indicate that the general hypothesis is correctly rejected.

#### 4. Additional Interpretations

The foregoing section was a summary of findings and interpretations previously discussed in Chapter 4. This section presents additional interpretations which may now be inferred.

a. The inverse of the general hypothesis may also be rejected. Religious commitment, in general, does not resist or retard the stability of society. Religious Knowledge may be said to resist the stability of society, since it was found to covary inversely with Traditional Morality, but this one negative relationship, by itself, hardly affords enough evidence to support an inverse general hypothesis.



b. The covariance which was found between Orthodox Belief and Traditional Morality is apparently off-set by a negative relationship uncovered between Religious Knowledge and Traditional Morality. The latter relationship was entirely unsuspected. Why it appears is unknown, but may be due to the general knowledge of respondents. It is real, since it appears in nearly all subgroups. How does one explain the counteraction of these variables of religious commitment?

The tendency of various groups in society to resist the attitudes, values and goals of other groups is well known. Horten and Hunt state:

The opposite tendency of organized groups to oppose each other rather than cooperate, has been given the name of countervailing power. This theory states that the exercise of great power by one organized group soon inspires an opposing power. . . . While the concept of countervailing power is most often applied to economic groups, this game of reciprocal checkmate tends to be true of all groups in society. (1968:333).

The present research has not concentrated upon the power of groups. Rather, it has measured the tendency or "power" of various dimensions of religious commitment within individuals to covary with other personal commitments of these same individuals, i.e., Traditional Moralism and New Left Idealism. Still, the concept of "countervailing power" seems appropriate as an underlying explanation of the findings. It may be stated in the following way: Within individuals as well as groups, the influence of one dimension of religious commitment is offset by the influence of another dimension of religious commitment. Specifically, it was found that, among sample respondents, the influence of Orthodox Belief in promoting attitudes favoring Traditional Morality is apparently offset by the influence of Religious Knowledge in resisting such attitudes.

It is believed that this particular effect has never been noted before. Further research is necessary to establish the generality of the finding.

c. One particular aspect of the findings is puzzling and makes one wonder whether religious commitment does in fact explain so little of the variation in Traditional Morality, in particular. This may be explained as follows:

1) When multiple regression analysis was used to measure the variance in Traditional Morality, the question being put to the data, in effect, was, how much of the variance in this variable is accounted for by the five dimension variables of religious commitment? The answer which came back from the computer was about seven per cent.

2) Since this amount of variance seemed so small, it was reasoned that perhaps other factors exert an even greater influence than variables of religious commitment. Other factors which had been measured were sex, age, education, rural/urban, social class, and religious affiliation. Other studies have shown these factors may be very important in influencing attitudes and behavior.<sup>35</sup>

Consequently, all six control variables were included with the religious variables and entered on an equal basis into multiple regression analysis upon Traditional Morality. Surprisingly enough, these other factors did not prove more important than Religious Knowledge, Orthodox Belief, or Religious Experience in accounting for the variance in Traditional Morality. The predictive power of these three variables of religious commitment is thus greater than that of back-

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<sup>35</sup>For example: Lenski (1961), Demerath (1965), and Glock, Ringer and Babbie (1967).

ground variables which have been shown to have pervasive importance in other studies relating to other phenomena.

3) It was reasoned that perhaps this findings was a fluke, merely the result of measurement error. Thus, if the variables of religious commitment were measured with better scales than the control variables, or if the use of multiple regression analysis and correlation coefficients with the nominal and ordinal data of the control variables resulted in low correlation coefficients, the results would be distorted, with the variables of religious commitment appearing more important than they actually were.

If this were true, then the same result would be expected when all eleven variables were entered into multiple regression analysis with the other dependent variable, New Left Idealism. On the contrary, the control variables now appeared as the most important and the variables of religious commitment showed the same small relative importance in predicting New Left Idealism which they had shown when entered into analysis by themselves with it. Further measurements with different samples would be required to demonstrate this conclusively. It is felt, however, that the usefulness of the control variables is at least partially demonstrated, and that the finding that the three variables of religious commitment, mentioned above, account for more of the variance in Traditional Morality than any of the control variables, is not due to measurement error.

4) It is concluded, therefore, that while evidence was not found for the general hypothesis, i.e., that dimension variables of religious commitment promote the stability of society, evidence was found that Religious Knowledge, Orthodox Belief, and Religious Experience account

for more of the variable Traditional Morality than any of the background variables usually found to be important predictors in social behavior research.

5) It is also concluded that age, class, male/female and rural/urban factors are better predictors of New Left Idealism than any of the dimension variables of religious commitment.

d. Another puzzling aspect of the research centers around the rather large amount of unexplained variance found when the dependent variables were measured using multiple regression analysis. When all eleven control and independent variables were entered step-wise into the analysis, only about ten per cent of the variance in the dependent variables was explained in each case.

Such a finding in the social sciences is not unusual. Thus Cohen comments:

The only difficulty arising from the use of PV measures<sup>36</sup> lies in the fact that in many, perhaps most, of the areas of behavioral science, they turn out to be so small! For example, workers in personality-social psychology, both pure and applied (i.e., clinical, educational, personnel), normally encounter correlation coefficients above the .50 - .60 range only when the correlations are measurement reliability coefficients. . . . The fact is that the state of development of much of behavioral science is such that not very much variance in the dependent variable is predictable. This is essentially merely another way of stating the obvious: that the behavioral sciences collectively are not as far advanced as the physical sciences. . . . Thus, when we consider  $r = .50$  a large ES (effect size), the implication that .25 of the variance accounted for is a large proportion must be understood relatively, not absolutely (Cohen, 1970:75).

One may attempt to account for the unexplained variance, nevertheless. Discussion of this finding will center around three topics:

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<sup>36</sup> Cohen uses the symbol PV to indicate "proportion of variance," or the squared correlation coefficient.

the nature of the sample, factors not measured, and measurement error.

1) The nature of the sample accounts for a portion of the unexplained variance. It can be demonstrated that younger and first quarter students differ considerably from older students and students beyond the first quarter in exhibiting relationships between say, Orthodox Belief and Traditional Morality. As Table 23 indicates, older students have an  $r$  of .34 and not-first-quarter students show an  $r$  of .35 on these variables while among younger and first quarter students the relationships disappear. It is not clear whether this difference is due to the university experience, whether students who do not drop out (and thus continue past the first quarter) are those who do exhibit the relationship, or whether the past experience of the two groups was considerably different. Nevertheless, the sample population is two-thirds younger or first quarter students, and since this large group shows no relationship between Orthodox Belief and Traditional Morality, this affects the results of the total sample, as well as the covariance found among other sub-groups when the hypotheses were tested. It is felt that stronger relationships and greater total variance would be found among a sample of older students only, or among non-students past the adolescent years.

2) Factors not measured probably account for a portion of the unexplained variance. Other factors which might prove important are parental influence; sibling influence (or birth order); influence of peer groups; personality traits, drives, patterns and structure; personal values; local, hometown, or ethnocentric influences; family or personal social or geographical mobility; the effects of contracultures; and political preference. Differences between sects, churches



or denominations were measured only crudely. The particular effects of specific sects, denominations or local congregations upon the relationships studied might prove interesting.

A variable of religious commitment measured in the early stages of the present research was apparently important. It might be called "supernaturalism" or "temporalism." Respondents were asked to respond to the following statements: "I believe in life after death," and "It is impossible to live after death." When these items were placed in factor analysis along with all other items, they proved to be better indicators of Orthodox Belief than items measuring belief in God, Jesus Christ, Biblical miracles and the Devil. When variables of religious commitment were factor analyzed separately from other variables, however, their predictive power dropped greatly. Consequently, these items were dropped from use. It is possible that if they had been retained as indicators of Orthodox Belief, higher  $r$ 's may have been found between this variable and the dependent variables. Thus it is felt that factors not measured probably account for a portion of the unexplained variance in the dependent variables.

3) Measurement error also probably accounts for a portion of the unexplained variance. Ideally, use of the correlation coefficient calls for random samples, large samples, high validity and reliability, heterogeneity with respect to other variables and indexes, and normal distributions (Mc Nemar, 1969:187). Failure on any of these assumptions results in lower correlation coefficients (Rummel, 1970:227). These conditions have been achieved only in part. The size and nature of the sample have been described, validity and reliability have been considered and discussed, and skewness in distributions was noted in

some cases. The variables and indexes were also described. In general, it is felt that the overall effect of any distortion has been to lower some correlation coefficients. The degree of distortion is not known but is not expected to be large. Yet measurement error probably account for a portion of the unexplained variance in the dependent variables.

e. A matter of interest relating to the problem of this research is the question of the multidimensionality of the dimension variables of religious commitment. That is, is the religious commitment of persons a unified or single commitment, or is it several types of commitment? As indicated in Chapter 1, Stark and Glock concluded that religious commitment is multidimensional. This finding was replicated in the present research, with qualifications. See Chapter 3, Section 8. Replication was found using factor analysis as well as correlation coefficients.

## 5. General Conclusions

Research is most valuable when it is linked to theory and to previous research findings. In this section, the findings of the study are related to the theory chosen for testing and to previous research.

a. In this study, a particular "theory" or proposition was chosen for testing. This proposition is stated by Yinger, "Religious institutions and values prevent change in society." Four other logical possibilities in the relationship between religion and social change are also noted by Yinger and were cited in Chapter 2, Chart 2. The point of view of one proponent of this point of view, that of E. K. Nottingham was also examined in Chapter 2. She writes,

In all societies more or less clear notions of appropriate behavior are found. These ideal standards of behavior are often referred to by sociologists as social norms.

When norms occur in a sacred frame of reference. . . they are backed up by sacred sanctions, and in almost all societies sacred sanctions have a special constraining force (1954:15).

Nottingham noted the close relationship of her position to that of Durkheim, although certain important qualifications differentiate her position from his, as was noted.

The present research was designed precisely to test this position which is one recent form of functional theory which attempts to state the function of religion in society and the part religion plays in social change. This theoretical position is summarized by the proposition: Religion promotes the stability of society and resists social change. Obviously, such a proposition is too broad to be tested comprehensively in a single research project. Its level of generality encompasses the relationship between religion and society in all times and places. Therefore, a particular focus was chosen: the religious, social and political commitments of individuals (not that of groups, denominations or world religions). A general hypothesis, consistent with the theoretical proposition, was chosen for testing: the religious commitments of individuals promote the stability of society. Ten specific hypotheses, consistent with the general hypothesis, were also chosen for testing.

The findings of the present study lead to the following conclusions:

- 1) there is sufficient evidence to reject the general hypothesis and
- 2) there is too little evidence either to accept or reject the proposition chosen for testing. This deserves amplification.

1) The general hypothesis was rejected. Evidence for only one specific hypothesis was found. A weak but significant relationship exists between Orthodox Belief and Traditional Morality among sample respondents. However, this relationship is apparently offset by a negative relationship between Religious Knowledge and Traditional Morality. Thus, it is felt that the general hypothesis is correctly rejected.

2) May one also say that the proposition chosen for testing is rejected? Perhaps not. The nature of the sample prevents this conclusion. Two-thirds of the respondents were found to be first-quarter or younger students. Among these respondents no relationship was found between Orthodox Belief and Traditional Morality. Among older students, however, a moderate and significant relationship of this type was found. Although the same offsetting negative relationship between Religious Knowledge and Traditional Morality was found in both groups, it is suspected that other samples of the general population might indicate somewhat stronger relationships between Orthodox Belief and Traditional Morality. In addition, more general samples may also reveal that the other dimension variables of religious commitment, i.e., Ethical Belief, Ritual Involvement, and Religious Experience, are more potent than found here in accounting for variance in Traditional Morality. More evidence is required therefore, to show whether the proposition chosen for testing is to be rejected.

It is not clear, therefore, whether any other proposition would explain any better the relationship which may exist between religion and society. Chart 2, Chapter 2, lists other propositions which were

considered possible in the theoretical framework of the present study. It might be said that evidence has been generally found for proposition B, i.e., there is little or no connection between religion and the rest of society; groups and individuals have compartmentalized religion into a separate sphere. Again, however, the nature of the sample chosen limits the generalizations which may be drawn. In the present sample, there is a good deal of "compartmentalization" of religion and other spheres of the culture among respondents, as measured. Among other samples, however, less separation may be found between dimensions of religious commitment and other personal commitments.

Proposition A (again, Chart 2) states: Religion is part of a complex interacting system. Because this proposition is so general, it is difficult to argue against. For the same reason, it is difficult to test. Certain evidence was found for this position in the research, particularly the interaction found between Orthodox Belief and Traditional Morality on the one hand and that found between Religious Knowledge and Traditional Morality on the other. This effect was interpreted as evidence of the "countervailing power" of these two dimension variables of religious commitment within individuals.

Religious commitment was found to show differing degrees of covariance with the dependent variables. The relationships explored were indeed complex. In the case of Traditional Morality, the variables of religious commitment were found to be more important than the background variables in accounting for variance among respondents. In the case of New Left Idealism, the background variables were found to be more important. Table 23 gives some idea of the range and the



extent of the interaction of religious commitment and the dependent variables among various subgroups. It is suspected that similar complexity of interaction would be found among other sample populations. Religious commitment is apparently an important link in this interaction, as is shown by Chart 4. In general, it may be said that an "interaction theory" of relationships between religious commitment and other aspects of the culture is supported by the research, but that further specification of this interaction is needed. The proposition is too broad to be of much help in explanation or prediction until more of the relationships are ferreted out in empirical study.

b. The findings of the research may be compared with those of two previous studies. In The Religious Factor, Lenski found that an "orthodox orientation is associated with a compartmentalized outlook which separates and segregates religion from daily life" (1961:323). In this study, Orthodox Belief was the only dimension of religious commitment found to be related to social norms, i.e., to Traditional Moralism, a combined measure of three items found to be important to respondents relating to the benefits of hard work, the advantage of leading clean moral lives and to the use of force by the police. Several differences between the studies may be noted which probably account for the difference in findings. Items used to measure orthodoxy are somewhat different, and the only item in Traditional Moralism measured by Lenski is that relating to hard work. The samples were greatly different. Students are considerably different in outlook than older adults. All of Lenski's respondents were urban dwellers; respondents here were rural and urban. Lenski's study was done in 1958, compared to 1971 here.

The present study may also be compared, in a limited way, to that of Faulkner and DeJong, which was summarized in Chapter 1, Table 1 (1966:251). It will be recalled that Faulkner and DeJong measured four variables of religious commitment: the ideological, ritualistic, experimental, and intellectual. These correspond somewhat to the variables Orthodox Belief, Ritual Involvement, Religious Experience, and Religious Knowledge in this study, but items were somewhat different. The "consequences" dimension of the Faulkner and DeJong study was composed of items concerning the operation of non-essential businesses on the Sabbath, premarital sexual relations, lying on income tax reports, and the religious orientations of political candidates. None of these items are comparable to items used to test the consequences of religion in this study.

Faulkner and DeJong found higher correlations between their consequences dimension and the other dimensions of religiosity than were found in the present study. This is due mainly to the nature of the items used. All of the items mentioned above asked respondents explicitly whether the practice in question should be related to religious values. Thus relationships uncovered reflect the ideal, the normative. In this study respondents were asked their attitudes toward "traditional morality" and "new left idealism" without indicating that these attitudes might have a relationship to religious commitment. Also, no attempt was made to choose items normally associated with religious commitment such as gambling, drunkenness, or extra-marital relationships. Items chosen for comparison with the variables of religious commitment were those found to be grouped into dimensions apparently important to respondents. These dimensions

(Traditional Morality and New Left Idealism) had much lower correlations with the variables of religiosity than those found by Faulkner and DeJong. Therefore it is concluded that some attitudes covary with religious commitment more than others. Additional research is needed to discover which specific attitudes covary with various dimensions of religious commitment and which do not.

## 6. Implications of the Findings

In the last section it was noted that the nature of the sample prevents drawing the conclusion that religion exerts little influence upon other aspects of society generally. Two-thirds of respondents were seventeen or eighteen years of age. Students at this age are known to feel the liberating effects of leaving home and gaining greater independence. This often is accompanied by stronger feelings against authority, including parental or religious control, than is felt by older persons generally. Older students in the sample evidenced generally stronger relationships between several variables of religious commitment and the dependent variables than younger students. This implies that when the younger students grow older and eventually face the necessity to make a living, they may undergo changes in attitude which result in stronger relationships between religious commitment and other areas of personal commitment. Clearly there is need for additional research on this subject using a more general sample of the population to see if there is stronger evidence for the functionalist position.

A second important implication may be drawn from the fact that the most important background variables found to be associated with

the variables of religious commitment are sex, rural/urban and religious affiliation. Current trends are creating less differentiation between men and women, between rural and urban cultures and even between religious denominations. The direction of these trends do not necessarily mean that religious commitment in the future will wane, but it may mean that it may have less impact upon other aspects of personal life. There is some indication that persons in the past have been at least partly motivated to be religious in order to maintain a rural, parochial or particularistic way of life. If different motivations for being religious emerge, new patterns of religious commitment may also emerge.

Some evidence was found in the present study that Ethical Belief (loving one's neighbor for religious reasons) is emerging as an alternative to Orthodox Belief. Among conservative Protestants, Ethical Belief was found to covary moderately with New Left Idealism. Correlations between the dimension variables of religious commitment among all Protestants (not reported) closely replicate the correlations found by Stark and Glock (1968a:177), except that Ethical Belief had much higher correlations in the present research. This replication was rather amazing considering the differences in samples. Yet it tends to lend credence to the apparent new influence of Ethical Belief.

If one were to take the findings at face value and say that religion is truly compartmentalized in our society, that it has little to do with other personal commitments, this has implications for those attempting to change society. Thus, one would not need to appeal to men in the name of what is holy or righteous, but only in terms of

other motivations. Again, in the effort to change society, institutionalized religion as it is currently believed and practiced could be ignored. One doubts, however, that religion in our society is that compartmentalized or has such little effect.

## 7. Contributions of the Research

A few of the contributions which are felt to be more important are listed, as follows:

a) Religious Knowledge was found to be important in predicting Traditional Morality. This dimension variable of religious commitment measures knowledge of Biblical statements and prophets' names. Scores on this variable vary inversely with scores on Traditional Morality, a variable which measures desire to maintain the stability of society and to improve one's status in society.

b) Religious Knowledge, Orthodox Belief, and Religious Experience were found to be more salient in accounting for variance in Traditional Morality than six background variables, i.e., sex, age, education, rural/urban, social class, and religious affiliation.

c) Four background variables, i.e., age, social class, and rural/urban, were found to be more salient in predicting or accounting for variance in New Left Idealism than any of the five dimension variables of religious commitment. The New Left Idealism scale measures attitudes of discontent with the existing social and political order.

d) Essentially new scales were developed for seven dimension variables, i.e., Orthodox Belief, Ethical Belief, Ritual Involvement, Religious Experience, Religious Knowledge, Traditional Morality, and New Left Idealism. Although items from earlier indices were adapted for use in these scales, factor analysis was used to determine the



unidimensionality of items and the selection of items in the scales, as well as the weighting of items before combining them. The scales were shown to satisfy several criteria for adequate validity and reliability. It is thought that these scales are superior to earlier indices, particularly those constructed to measure dimension variables of religious commitment, and further use of the scales seems desirable.

e) Although the data were ordinal, techniques which in the past have usually been reserved for use with interval data were used with a fair degree of success. Specifically, correlation coefficients were computed in hypothesis testing using ordinal data.<sup>37</sup> Even though the data indicated that all conditions or assumptions usually required for the correlation coefficient were only roughly approximated, it was satisfactorily demonstrated, perhaps, that correlation coefficients may successfully be used with ordinal data 1) to measure the existence and extent of relationships in hypothesis testing and 2) to determine the relative salience of the variables in predicting dependent variables. Further development of these techniques by social scientists will perhaps show that use of them in the present study was quite unsophisticated. Particularly unsatisfying was the small amount of the total variance in the dependent variables explained by the independent and control variables. Possibly the nature of the sample and factors not measured account for the large part of this

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<sup>37</sup> The advantages of using the correlation coefficient are numerous. Factor analysis and multiple regression analysis, as well as other techniques, became possible. It is felt that factor analysis, in particular, offers broad possibilities for use in the future which have hardly been tapped by social scientists.

unexplained variance, but measurement error probably accounts for a part of it, also. Further research is necessary to discover ways of overcoming measurement error which now occurs in the use of these advanced techniques.

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## APPENDIX A

### The Survey Instrument

#### A. SOURCES OF ITEMS:

Sources from which items were adapted	Items
1. The University of Wisconsin Survey Instrument on "University and Society: Student Perspectives" (Underwood, 1969:519)	Section A. - Most items Section D. - Item 12
2. "A Study of Religion in American Life." Survey Research Center, University of California (Glock and Stark, 1966:267).	Section B. - Items 1-7,9,10, 14a.-e,15 Section D. - Items 1-3,6,9
3. "Form 60B Opinionnaire" Unpublished. Used with a study, "The Anatomy of Revolutionists" (Christie, et al., 1969)	Section C. - Items 1-10,15-24
4. Harris Poll Survey of May, 1970, commissioned by the American Council on Education, Reported in The Decatur Herald, July 14, 1970	Section C. - Items 11 - 14
5. Developed by the author for this research	Section B. - Items 8,11-13,14f Section D. - Items 4,5,7,8,10, 11

#### B. REVERSE ITEMS

Section B - Items 3, 7-13

Section C - Items 2, 3, 6-8, 10

#### C. ITEMS DESIGNED AND SELECTED TO MEASURE VARIOUS DIMENSION VARIABLES

<u>Dimension Variable</u>	<u>All Items</u>	<u>Items Selected</u>
Orthodox Belief	B. 1 - 4	All four
Ritual Involvement	B. 5, 6	Both
Religious Experience	B. 7 - 13	B. 7,8,11,12

## APPENDIX A (Continued)

Religious Knowledge	B. 14, 15	Both, all parts
Ethical Belief	D. 1,3,5,8,10	D 1, 3, 10
Particularistic Belief	D. 2, 6, 9, 12	None
Temporalism/Other-Worldism	D. 4,7, 11	None
Traditional Morality	C. 1 - 11	C. 1, 4, 5
New Left Idealism	C. 12-24	C. 14, 22, 23

Note: Factor analysis was used as an aid in selecting items which were finally used for measuring dimension variables.

QUESTIONNAIRE RA-101  
RELIGIOUS, SOCIAL AND POLITICAL  
ATTITUDES AND ACTIVITIES

Developed by Ray Allen for Use Toward Master's Thesis

for the degree of

M.A. in Sociology

Eastern Illinois University

1971

-----

Dear Respondent:

Thank you for your cooperation in this effort. I am attempting to learn more about the attitudes of people. Included in this questionnaire are a number of items which will ask for your personal opinions concerning religious, social and political issues. Also included are some questions about your personal background.

I am asking that you do not put your name on the questionnaire. This information is being used for research purposes only, and will be the data upon which my thesis is based. If you are interested in the results of this survey, my thesis will be completed this summer and will be placed with the other theses in the Eastern Library during Fall Quarter (1971) under my name. (The title is not yet decided).

Since we are interested in your opinions and activity for research purposes only, and can assure you that your answers will in no way be connected with your name, I would appreciate very honest and frank answers. If you believe in something asked about, express it!

This research is authorized by the Sociology Department of E.I.U. for M.A. requirements. Thank you again for your help.

R. A.

(Note: Replies of respondents are given on the following pages in percentages)

A. First, we would like to learn something about your background.

1. First, what is your sex? (Circle a number)

34.5% 1. Male  
65.5 2. Female

2. How old are you? \_\_\_\_\_

21.0% 17 years  
48.5 18 years  
20.0 19 years  
10.5 20 years

3. What year are you in school? (Circle a number)

66.5% 1. Freshman  
23.0 2. Sophomore  
10.5 3. Junior  
0.0 4. Senior  
0.0 5. Graduate Student  
0.0 6. Other. Please describe \_\_\_\_\_

4. What is your ethnic group? (Circle one)

100% 1. Black  
2. White  
3. Oriental  
4. Other (Please specify) \_\_\_\_\_

5. Are you a citizen of: (Circle one)

100% 1. U.S.  
2. Other (Please specify) \_\_\_\_\_

6. Which statement fits you best? (Circle one)

66.5% 1. This is my first quarter to be enrolled at E.I.U.  
30.0 2. I was enrolled at E.I.U. during the last school year.  
3.5 3. Other. Please specify \_\_\_\_\_

7. What is your current marital status? (Circle one)

97.5% 1. Single  
2.5 2. Married  
0.0 3. Divorced or separated  
0.0 4. Widowed

8. In what kind of community did you live for the longest time while growing up? (Circle one)

39.7% 1. Rural farm, village (under 2,500 persons)  
19.1 2. Small town (2,500 to 10,000)  
22.1 3. Medium-sized town (10,000 to 50,000)  
6.5 4. Small city (50,000 to 100,000)  
2.5 5. Medium-sized city (100,000 to 500,000)  
3.0 6. Large city (over 500,000)  
7.0 7. Suburb of a large city

9. What was your father's occupation when you were 16? If he was deceased at that time, what was his occupation when he was living? \_\_\_\_\_

Also, please describe what he did. \_\_\_\_\_

Code (Status)	1	2	3	4	5	6	7
%	18.5	13.0	24.5	12.0	17.0	8.0	7.0

10. Circle the number of years of schooling your father completed.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	16+
Code																
(Status)	7	/	6	/	5	/	4	/	3	/	2	/	1			
%	0.5		9.5		9.5		42.7		18.6		2.5		16.6			

- a. Underline (above) the number of years of schooling your mother completed.

Status Code	1	2	3	4	5
Status Summary %	11.0	14.0	32.0	34.5	8.5

11. Which of the following political positions best describes yourself and your parents? ( Circle one number for each)

	%	Self	Mother	Father
Conservative Democrat	4.5	1	1	1
Liberal Democrat	10.0	2	2	2
Independent-leaning toward Democrat	19.5	3	3	3
Independent--no party	36.0	4	4	4
Independent-leaning toward Repub-	12.0	5	5	5
Liberal Republican	10.5	6	6	6
Conservative Republican	4.0	7	7	7
Other (please describe) _____	(Self)			

12. To what degree do you feel religious faith has been an influence in your life, in the lives of your mother and your father?

	%	Self	Mother	Father
No influence	6.5	1	1	1
Slight influence	12.0	2	2	2
Some influence	38.0	3	3	3
Quite influential	23.0	4	4	4
Great influence	20.5	5	5	5
	(Self)			

13. How has the influence of religious faith in your life changed (since you entered college or) in the last few years? (Circle one)

%		%	
6.5	1. Increased greatly	23.5	4. Decreased some
20.5	2. Increased some	8.0	5. Decreased greatly
42.0	3. No change		



14. Were you baptized, confirmed or did you celebrate Bar Mitzva (or equivalent)? (Circle one or two)

22.5%	1. Baptized as an infant or child
39.5	2. Confirmed
25.0	3. Baptized after age 12
2.0	4. Bar Mitzva
11.0	5. None

15. What, if any, is your religious affiliation and what is (was) that of your parents? (Circle one for each)

	%	Self	Mother	Father
No affiliation	7.0	01	01	01
Roman Catholic	21.5	11	11	11
Reform Judaism	1.0	21	21	21
Conservative Judaism	1.0	22	22	22
Baptist-Southern Baptist	3.5	31	31	31
Baptist-Northern (American Baptist Convention)	3.0	32	32	32
Lutheran-Missouri Synod	6.0	33	33	33
Lutheran-Wisconsin Synod	0.0	34	34	34
Lutheran-American	2.0	35	35	35
Church of Christ	3.5	36	36	36
Christian Church (Independent)	9.0	37	37	37
Christian Church (Disciples of Christ)	2.0	38	38	38
Presbyterian	5.0	39	39	39
Episcopalian	2.0	41	41	41
Evangelical and Reformed	0.0	42	42	42
Methodist	25.5	43	43	43
United Church of Christ	2.5	44	44	44
Congregational	1.5	45	45	45
Other (Please specify): Small	0.5	46	46	46
Church of God	0.5	47	47	47
Quaker	0.5	48	48	48

16. What is your major field of study (or anticipated major)?

<u>Description-Major</u>	<u>Code</u>	<u>%</u>
English, Language, Philosophy, History	1	18.0
Sociology, Psychology, Geography, Political Science, Economics.	2	8.0
Biology, Zoology, Geology, Chemistry, Pre-Medical, Physics, Mathematics	3	10.0
Engineering, Business	4	15.0
Education, Physical Education	5	24.5
Journalism, Nursing, Social Work	6	3.0
Agriculture, Forestry	7	1.5
Other - (Law, Speech, Art, Music, Theater Arts, Home Economics, Recreation)	8	18.0
None	9	1.0

B. We are also interested in your religious beliefs and activities. Please answer these questions as you really feel. To answer, circle the letter before the one answer you choose.

1. Which of the following statements comes closest to expressing what you believe about God? (Please circle only one answer).
  - 55.0% a) I know God really exists and I have no doubts about it.
  - 30.0 b) While I have doubts, I feel that I do believe in God.
  - 5.5 c) I find myself believing in God some of the time, but not at other times.
  - 3.0 d) I don't believe in a personal God, but I do believe in a higher power of some kind.
  - 5.0 e) I don't know whether there is a God and I don't believe there is any way to find out.
  - 1.5 f) I don't believe in God.
  
2. Which of the following statements comes closest to expressing what you believe about Jesus? (Circle only one answer).
  - 59.0% a) Jesus is the Divine Son of God and I have no doubts about it.
  - 21.0 b) While I have some doubts, I feel basically that Jesus is Divine.
  - 6.0 c) I feel that Jesus was a great man and very holy, but I don't feel Him to be the Son of God any more than all of us are children of God.
  - 9.0 d) I think that Jesus was only a man although an extraordinary man.
  - 1.0 e) Jesus was only a man and not very extraordinary.
  - 4.0 f) Frankly, I'm not entirely sure there was such a person as Jesus.
  
3. The Bible tells of many miracles, some credited to Christ and some to other prophets and apostles. Generally speaking, which of the following statements comes closest to what you believe about Biblical miracles? (Circle only one answer).
  - 1.0% a) The miracles are a huge lie written deliberately to create the Jesus myth.
  - 2.5 b) I believe the miracles are only stories and never really happened.
  - 19.5 c) I'm not sure whether the miracles really happened or not.
  - 15.5 d) I believe a few of the miracles really happened, but can be explained by natural causes.
  - 17.0 e) I believe the miracles really happened, but can be explained by natural causes.
  - 44.5 f) I believe the miracles actually happened just as the Bible says they did.

4. Which of the following statements comes closest to expressing what you believe about the Devil?
- |       |   |
|-------|---|
| 35.5% | a) I believe the Devil really exists and I have no doubts about it. |
| 19.5  | b) I have doubts, but I feel that I do believe the Devil exists.    |
| 10.5  | c) The Devil probably exists.                                       |
| 14.5  | d) I have no belief or opinion about the Devil.                     |
| 11.0  | e) The Devil probably does not exist.                               |
| 9.0   | f) The Devil definitely does not exist.                             |

5. During the past year, how often did you attend worship services? (Circle the letter for the answer which comes closest to describing what you do).
- |       |  |
|-------|--|
| 29.5% | a) Every week or oftener               |
| 18.0  | b) Nearly every week                   |
| 15.0  | c) Two or three times a month          |
| 9.5   | d) About once a month                  |
| 15.5  | e) Three or four times during the year |
| 4.5   | f) About once or twice during the year |
| 8.0   | g) Not at all                          |

6. When you are home, how often, if at all, are table prayers or grace said before or after meals?
- |       |   |
|-------|---|
| 24.0% | a) We say grace at all meals.                   |
| 17.5  | b) We say grace at least once a day.            |
| 5.5   | c) We say grace at least once a week.           |
| 2.0   | d) We say grace at least once a month.          |
| 17.5  | e) We say grace, but only on special occasions. |
| 13.0  | f) We hardly ever say grace.                    |
| 20.5  | g) We never say grace.                          |

Listed below are a number of experiences of a religious nature which people have reported having. Since you were 12 years of age, have you ever had any of these experiences? Please circle one response under each question.

7. Have you ever had a feeling that somehow you were in the presence of God (since you were 12)?
- |               |                   |                  |                   |              |                   |
|---------------|-------------------|------------------|-------------------|--------------|-------------------|
| a. Not at all | b. Don't think so | c. Not very sure | d. I think I have | e. Yes, sure | f. Yes, very sure |
| % 8.5         | 13.0              | 11.5             | 25.5              | 22.0         | 19.5              |
8. Have you ever had a feeling that you were very close to Jesus?
- |               |                   |                  |                   |              |                   |
|---------------|-------------------|------------------|-------------------|--------------|-------------------|
| a. Not at all | b. Don't think so | c. Not very sure | d. I think I have | e. Yes, sure | f. Yes, very sure |
| % 14.0        | 11.0              | 20.5             | 17.0              | 22.5         | 15.0              |

9. Have you ever had a sense of being saved in Christ?

	a. Not at all	b. Don't think so	c. Not very sure	d. I think I have	e. Yes, sure	f. Yes, very sure
%	17.5	14.5	14.5	15.5	17.0	21.0

10. Have you ever had a feeling of being punished by God for something you had done?

	a. Not at all	b. Don't think so	c. Not very sure	d. I think I have	e. Yes, sure	f. Yes, very sure
%	16.5	9.0	11.5	23.0	29.0	11.0

11. Have you ever had a feeling that God has caused something miraculous to happen to you?

	a. Not at all	b. Don't think so	c. Not very sure	d. I think I have	e. Yes, sure	f. Yes, very sure
%	11.5	11.0	13.0	20.0	27.5	17.0

12. Have you ever had the ecstatic feeling that your spirit had been entirely caught up into union with God?

	a. Not at all	b. Don't think so	c. Not very sure	d. I think I have	e. Yes, sure	f. Yes, very sure
%	18.5	19.0	20.0	18.5	11.5	12.5

13. Have you ever had the feeling that you received a direct revelation from God about his future plans?

	a. Not at all	b. Don't think so	c. Not very sure	d. I think I have	e. Yes, sure	f. Yes, very sure
%	42.5	23.5	19.5	7.5	5.0	2.0

14. Please read each of the following statements and decide whether the statement is from the Bible or not. Please check (✓) yes or no.

a. For it is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God. From the Bible? Yes \_\_\_\_\_ No \_\_\_\_\_

b. Blessed are the strong: for they shall be the sword of God. From the Bible? Yes \_\_\_\_\_ No \_\_\_\_\_

c. Thou shalt not suffer a witch to live. From the Bible? Yes \_\_\_\_\_ No \_\_\_\_\_

d. Let your women keep silence in the churches: for it is not permitted unto them to speak. From the Bible? Yes \_\_\_\_\_ No \_\_\_\_\_

e. For I the Lord thy God am a Jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me. From the Bible?  
Yes \_\_\_\_\_ No \_\_\_\_\_

f. God is your Father and all men are brothers. From the Bible?  
Yes \_\_\_\_\_ No \_\_\_\_\_

Number Right	6	5	4	3	2	1	0
%	1.0	3.5	14.5	21.0	26.0	26.5	7.5

15. Which of the following were Old Testament Prophets? Please circle the letter beside the Prophets.

a. Elijah

d. Paul

b. Deuteronomy

e. Leviticus

c. Jeremiah

f. Ezekiel

Number Right	6	5	4	3	2	1	0
%	25.5	17.0	23.5	16.5	9.5	6.0	2.0

C. The following statements reflect various social and political attitudes. We are very much interested in the extent of your agreement or disagreement with them. Don't spend very much time with each question.

For each statement, please indicate your opinion by circling the appropriate letters, as follows:

VSA -- Very Strongly Agree

SA -- Strongly Agree

A -- Agree

N -- No Opinion

D-- Disagree

SD -- Strongly Disagree

VSD -- Very Strongly Disagree

1. If people worked hard at their jobs, they would reap the full benefits of our society.

	VSA	SA	A	N	D	SD	VSD
%	4.5	7.5	33.0	10.0	35.5	5.5	4.0



- (-) 2. Even though institutions have worked well in the past, they must be destroyed if they are not effective now.

	VSA	SA	A	N	D	SD	VSD
%	1.5	8.0	17.0	14.5	37.5	14.0	7.5

- (-) 3. The findings of science may some day show that many of our most cherished beliefs are wrong.

	VSA	SA	A	N	D	SD	VSD
%	10.0	12.0	38.0	11.0	19.0	4.5	5.5

4. Police should not hesitate to use force to maintain order.

	VSA	SA	A	N	D	SD	VSD
%	4.5	11.5	27.5	11.5	30.0	7.5	7.5

5. Most people who get ahead in the world lead clean, moral lives.

	VSA	SA	A	N	D	SD	VSD
%	2.5	4.0	11.0	9.0	35.5	17.5	20.5

- (-) 6. Sexual behavior should be bound by mutual feelings, not formal or legal ties.

	VSA	SA	A	N	D	SD	VSD
%	19.5	16.5	25.5	9.5	17.5	4.5	7.0

- (-) 7. A problem with most older people is that they have learned to accept society as it is, not as it should be.

	VSA	SA	A	N	D	SD	VSD
%	8.0	20.0	35.0	16.0	14.5	4.0	2.5

- (-) 8. People ought to pay more attention to new ideas, even if they seem to go against the American way of life.

	VSA	SA	A	N	D	SD	VSD
%	9.5	15.0	45.0	15.0	11.5	2.0	2.0

9. The right to private property must be protected at all costs.

	VSA	SA	A	N	D	SD	VSD
%	12.5	17.5	31.0	17.5	19.0	1.5	1.0

- (-)10. If it weren't for the rebellious ideas of youth, there would be less progress in the world.

	VSA	SA	A	N	D	SD	VSD
%	4.5	11.5	30.0	13.0	31.5	6.0	3.5

11. America must maintain the policies it has, because ~~communism~~ is still our biggest threat.

	VSA	SA	A	N	D	SD	VSD
%	6.5	11.5	24.5	12.0	28.5	8.5	8.5

12. The real trouble with U.S. society today is that it lacks a sense of values; it is conformist and materialist.

	VSA	SA	A	N	D	SD	VSD
%	7.0	12.0	34.0	20.0	20.5	4.5	2.0

13. America will be in trouble so long as it continues its arrogant, imperialist policies.

	VSA	SA	A	N	D	SD	VSD
%	4.0	5.0	24.5	28.5	28.0	6.0	4.0

14. Until the older generation comes to understand the new priorities and lifestyle of the young, serious conflict is going to continue.

	VSA	SA	A	N	D	SD	VSD
%	5.0	11.0	50.5	12.0	18.5	2.0	1.0

15. If the structure of our society becomes less repressive, people will be happier.

	VSA	SA	A	N	D	SD	VSD
%	2.5	4.0	32.0	27.0	27.0	5.5	2.0

16. Groups with a formal structure tend to stifle creativity among their members.

	VSA	SA	A	N	D	SD	VSD
%	5.5	9.5	42.5	23.5	13.5	4.0	1.5

17. You can learn more from ten minutes in a political protest than ten hours of research in a library.

	VSA	SA	A	N	D	SD	VSD
%	3.0	5.0	18.5	16.5	29.5	15.0	12.5

18. While man has great potential for doing good, society brings out primarily the worst in him.

	VSA	SA	A	N	D	SD	VSD
%	5.0	5.5	25.5	16.5	35.0	9.5	3.0

19. Real participatory democracy should be the basis for a new society.

	VSA	SA	A	N	D	SD	VSD
%	3.5	8.5	38.0	38.0	9.5	1.5	1.0

20. No sane, normal, decent person could even think of injuring a fellow human being.

	VSA	SA	A	N	D	SD	VSD
%	6.0	5.5	18.5	7.0	42.0	12.0	9.0

21. A social scientist should not separate his political life from his professional life.

	VSA	SA	A	N	D	SD	VSD
%	2.5	3.5	18.0	36.5	31.5	4.5	3.5

22. The United States needs a complete restructuring of its basic institutions.

	VSA	SA	A	N	D	SD	VSD
%	2.5	2.5	20.0	24.0	33.5	11.0	6.5

23. The "Establishment" unfairly controls every aspect of our lives.

	VSA	SA	A	N	D	SD	VSD
%	2.5	1.5	17.5	10.0	44.0	15.0	9.5

24. Although men are intrinsically good, they have developed institutions which force them to act in opposition to their basic nature.

	VSA	SA	A	N	D	SD	VSD
%	4.0	7.0	41.5	20.0	19.0	7.0	1.5

- D. The following items ask about a few more religious beliefs and attitudes. Again, for each statement, please indicate your opinion by circling the appropriate letters, as before.

1. Doing good for others is necessary for pleasing God.

	VSA	SA	A	N	D	SD	VSD
%	14.0	16.5	40.5	10.0	15.5	1.0	2.5

2. Belief in Jesus Christ is necessary for salvation.

	VSA	SA	A	N	D	SD	VSD
%	23.5	6.0	26.5	13.0	23.0	0.5	7.5

3. Loving thy neighbor as thyself is the heart of religious faith.

	VSA	SA	A	N	D	SD	VSD
%	19.5	15.5	41.5	10.0	11.0	0.5	2.0

4. People should be more concerned about existence in this life than about life after death.

	VSA	SA	A	N	D	SD	VSD
%	10.0	7.0	23.0	12.5	26.5	10.0	11.0

5. Believing in Jesus Christ is more important than doing good for others.

	VSA	SA	A	N	D	SD	VSD
%	4.0	1.5	8.0	19.5	38.0	12.0	17.0

6. Being a member of my particular faith is necessary for salvation.

	VSA	SA	A	N	D	SD	VSD
%	0.5	1.0	4.0	10.0	37.0	10.5	37.0

7. I believe in life after death.

	VSA	SA	A	N	D	SD	VSD
%	30.5	10.5	27.5	23.0	3.5	1.0	4.0

8. Doing good for others is just as important as believing in Jesus Christ.

	VSA	SA	A	N	D	SD	VSD
%	19.5	12.5	42.0	11.5	8.5	1.5	4.5

9. Being completely ignorant of Jesus, as might be the case for some, will definitely prevent salvation.

	VSA	SA	A	N	D	SD	VSD
%	1.5	0.5	7.5	16.5	38.0	10.0	26.0

10. Helping create a better world pleases God.

	VSA	SA	A	N	D	SD	VSD
%	21.5	17.0	42.0	14.5	3.0	0.0	2.0

11. It is impossible for a person to live after death.

	VSA	SA	A	N	D	SD	VSD
%	3.0	2.0	4.5	24.5	24.0	10.0	32.0

12. Only in Christianity is the true God revealed and expressed.

	VSA	SA	A	N	D	SD	VSD
%	5.0	4.5	16.5	27.0	20.5	7.0	19.5

E. You are almost done. Your help is deeply appreciated.

We are also interested in your attitudes about education and about opportunities available to you while at Eastern.

Please circle the number under the column which best expresses your feeling about the question.

	Very Important	Fairly Important	Not too Important
1. How <u>important</u> are political debate and activity on social issues to you?	1	2	3
2. How <u>important</u> are campus cultural opportunities to you?	1	2	3
3. How <u>important</u> is social life to you?	1	2	3
4. How <u>important</u> is the religious vitality of the campus to you?	1	2	3

	Very Happy	Fairly Happy	Not too Happy
5. How happy are you with contact with the faculty?	1	2	3
6. How happy are you with the communication between students and the administration?	1	2	3
7. How happy are you with class-room vitality?	1	2	3
	Very	Fairly	Not too
8. How "depersonalized" would you say education at your school is?	1	2	3
	Yes	Sometimes	No
9. Do you think of yourself as an intellectual?	1	2	3



F. This is the last page!

1. Have you gotten to know any campus ministers while at E.I.U.?

If so, please write their names: \_\_\_\_\_

2. Have you participated in any campus religious organization activities at E.I.U.?

If so, please write their names: \_\_\_\_\_

§ None - 86.0 U.C.M - 6.0 Newman - 5.5 Campus Crusade -  
0.5 Baptist Student Union - 1.0 Christian Collegiate - 1.0

G.

1. While at college or in high school, did you ever attend any meetings concerned with the following issues? If so, please check the issue (s):

Civil Rights \_\_\_\_\_ Anti-War \_\_\_\_\_ School Policies \_\_\_\_\_

Anti-Pollution \_\_\_\_\_ Other (name it) \_\_\_\_\_

2. Peaceful and orderly demonstrations are one method which students have sometimes used to express dissent. They are quite legal when properly authorized. While attending college or high school, have you ever participated in a demonstration of any kind to protest an issue? Yes \_\_\_\_\_ No \_\_\_\_\_

Please name the issue, (as above) \_\_\_\_\_

Code	§
1 - Answered "no" to both of the last two questions	36.5
2 - Answered "yes" to 1, "no" to "2"	32.5
3 - Answered "no" to 1, "yes" to "2"	2.5
4 - Answered "yes" to both 1 and 2	28.5